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THE

TYPOLOGY OF SCRIPTURE:

VIEWED IN CONNECTION WITH THE WHOLE SERIES OF

THE DIVINE DISPENSATIONS.

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VIEWED IN CONNECTION WITH THE WHOLE SERIES OF

THE DIVINE DISPENSATIONS.

BY

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BOOK THIRD.

THE DISPENSATION INTRODUCED BY THE LAW.

CHAPTER FIRST.

THE DIVINE TRUTHS EMBODIED IN THE HISTORICAL TRANSACTIONS CONNECTED WITH THE REDEMPTION FROM EGYPT, VIEWED AS PRELIMINARY TO THE INSTITUTIONS BROUGHT IN BY MOSES.

SECTION FIRST.—THE BONDAGE.

THE history of what is called the Patriarchal religion may be said to terminate with the descent of the children of Israel into Egypt, or at least with the prosperous circumstances which attended the earlier period of their sojourn there; for the things which afterwards befell them in that land, rather belong to the dispensation of Moses. They tended, in various respects, to prepare the way for this new dispensation, more especially by furnishing the facts in which its fundamental ideas were to be embodied, and on which its institutions were to be based. The true religion, as formerly noticed, has ever distinguished itself from impostures, by being founded on great facts, which, by bringing prominently out the character of God's purposes and government, provide the essential elements of the religion He prescribes to His people. This characteristic of the true religion, like every other, received its highest manifestation in the Gospel of Christ, where every distinctive element of truth and duty is made to grow out of the facts of His eventful history. The same characteristic, however, belongs, though in a less perfect

form, to the Patriarchal religion, which was based upon the transactions connected with man's fall, his expulsion from the garden of Eden, and the promise then given of a future Deliverer;—these formed at once the occasion and the groundwork of the religious institutions under which the earlier inhabitants of the world were placed. Nor was it otherwise with the religious dispensation which stood midway between the Patriarchal and the Christian—the dispensation of Moses. For here also the foundation was laid in the facts of Israel's history, which were so arranged by the controlling hand of God, as clearly to disclose the leading truths and principles that were to pervade the entire dispensation, and that gave to its religious institutions their peculiar form and character.

When we speak of fundamental truths and principles in reference to the Mosaic religion, it will be readily understood that these necessarily required to be somewhat more full and comprehensive than those which could well enter into the earliest constitution of things. The Mosaic religion did not start into being as something original and independent; it grew out of the Patriarchal, and was just, indeed, the Patriarchal religion in a further state of progress and development. So much was this the case, that the mission of Moses avowedly begins where the communications of God to the patriarchs end; and, resuming what had been for a time suspended, takes for its immediate object the fulfilment of the purpose which the Lord had, ages before, pledged His word to accomplish.[1] Its real starting-point is the covenant made with Abraham, Isaac, and Jacob, with an especial reference to that part of it which concerned the occupation of the land of Canaan. And as the one dispensation thus commenced with the express design of carrying out and completing what the other had left unfinished, the latter of the two must be understood to have recognised and adopted as its own all the truths and principles of the first. What might *now* be regarded as fundamental, and required as such to be interwoven with the historical transactions by which the dispensation of Moses was brought in, must have been, to a considerable extent, super-additional,—including those, indeed, which belonged to the Patriarchal religion, but coupling with

[1] Ex. iii. 7-17.

them such others as were fitted to constitute the elements of a more advanced state of religious knowledge and attainment.

We are not to imagine, however, that the additional religious truths and principles which were to be historically brought out, at the commencement of the Mosaic dispensation, must have appeared there by themselves, distinct and apart from those which descended from Patriarchal times. We might rather expect, from the common ground on which the true religion always erects itself, and the common end it aims at, that the New would be intermingled with the Old; and that the ideas on which the first religion was based, must reappear and stand prominently forth in the next, and indeed in every religious dispensation. The Patriarchal religion was designed to inspire the hope and direct the steps of Adam's fallen family to a paradise restored. The religion associated with the redemption from Egypt began with an inheritance, not lost, indeed, but standing at an apparently hopeless distance, though conferred in free grant, and secured by covenant promise to a peculiar seed. It was the immediate aim of the mission of Moses to conduct the heirs of that promise into the actual possession of its blessings; and to do this, not simply with the view of having the hope turned into reality, but so as at the same time, and in accordance with God's general plan, to unfold the great principles of His character and government, and raise His people to a higher position in all religious knowledge and experience. In a word, God's object then was, as it has ever been, not merely to bring man to the possession of a promised good, but to furnish by His method of doing it the elements of a religion corresponding in its nature and effects to the inheritance possessed or hoped for, and thus to render the whole subservient to the highest purposes of His moral government.

When we speak, however, of the inheritance of Canaan being in the time of Moses the great object of hope to Israel, and the boon which his mission was specially designed to realize, we must take into account what, we trust, was satisfactorily established concerning it in the earlier part of our investigations.[1] 1. The earthly Canaan was never designed by God,

[1] Vol. i., see section on the hope of the inheritance.

nor could it from the first have been understood by His people, to be the ultimate and proper inheritance which they were to occupy; things having been spoken and hoped for concerning it, which plainly could not be realized within the bounds of Canaan, nor on the earth at all, as at present constituted. 2. The inheritance, in its full and proper sense, was one which could be enjoyed only by those who had become children of the resurrection, themselves fully redeemed in soul and body from the effects and consequences of sin. 3. The occupation of the earthly Canaan by the natural seed of Abraham, in its grand and ultimate design, was a type of the occupation by a redeemed Church of her destined inheritance of glory. Hence everything concerning the entrance of Israel on that temporary possession had necessarily to be ordered, so as fitly to represent and foreshadow the things which belong to the Church's establishment in her final and permanent possession. The matter may thus be briefly stated: God selected a portion —for the special ends in view, the fairest portion—of the earth,[1] which He challenged as His own in a peculiar sense, that He might convert it into a suitable habitation and inheritance for the people whom He had already chosen to be peculiarly His own. On this people, settled in this possession, He purposed to bestow the highest earthly tokens of His gracious presence and blessing. But what He was going to do for them in temporal and earthly things, was only a representation and a pledge of what, from before the birth of time, He had purposed to do in heavenly things, when the period should come for gathering into one His universal Church, and planting her in His everlasting inheritance of life and glory. There is, therefore, a twofold object to be kept in view, while we investigate this part of the divine procedure and arrangements, as in these also there was a twofold design. The whole that took place between the giving of the hope to the patriarchs, and its realization in their posterity, we must, in the first instance, view as demonstrating on what principles God could, consistently with His character and government, bestow upon them such an inheritance, or keep them in possession of its

[1] Ezek. xx. 6: 'A land that I had espied for them, flowing with milk and honey, which is the glory of all lands.'

blessings. But we must at the same time, in another point of view, regard the whole as the shadow of higher and better things to come. We must take it as a glass, in which to see mirrored the form and pattern of God's everlasting kingdom, and that with an especial reference to the grand principles on which the heirs of salvation were to be brought to the enjoyment of its future and imperishable glories.

We are furnished at the very outset with no doubtful indication of the propriety of keeping in view this twofold bearing, in the condition of the heirs of promise. These, when the promise was first given, and for two generations afterwards, sojourned in the region of the inheritance; and if the purposes of God respecting them had simply been directed to their occupation of it as a temporal and earthly good, the natural, and in every respect the easiest plan, would manifestly have been to give them a settled place in it at the first, and gradually to have opened the way to their complete possession of the promised territory. But instead of this, they were absolutely prohibited from having then any fixed habitation within its borders; and, by God's special direction and overruling providence, were carried altogether away from the land, and planted in Egypt. There they found a settled home and dwelling-place, which they were not only permitted, but obliged, to keep for generations, before they were allowed to possess any interest in the promised inheritance. And it was precisely their long-continued sojourn in that foreign country, the relations into which it brought them, the feelings and associations which there grew upon them, and the interests with which they became connected, that so greatly embarrassed the mission of Moses, and rendered the work given him to do so peculiarly difficult and complicated. Had nothing more been contemplated by their settlement in Canaan than their simply being brought to the possession of a pleasant and desirable inheritance, after the manner of this world, nothing could have been more unfortunate and adverse than such a deep and protracted entanglement with the affairs of Egypt. Considered merely in that point of view, there is much in the divine procedure which could neither be vindicated as wise, nor approved as

good; and the whole plan would manifestly lie open to the most serious objections. But matters present themselves in a different light, when we understand that everything connected with the earthly and temporal inheritance was ordered so as to develop the principles on which alone God could righteously confer upon men even that inferior token of His regard; and this, again, as the type or pattern according to which He should afterwards proceed in regulating the concerns of His everlasting kingdom. Viewed thus, as the whole ought to be, it will be found in every part consistent with the highest reason, and indeed could not have been materially different without begetting erroneous impressions of the mind and character of God. So that, in proceeding to read what belongs to the work and handwriting of Moses, we must never lose sight of the fact that we are tracing the footsteps of One whose ways on earth have ever been mainly designed to disclose the path to heaven, and whose procedure in the past was carefully planned to prepare the way for the events and issues of 'the world to come.'

The first point to which our attention is naturally turned, is the one already alluded to, respecting the condition of the heirs of promise, when this new stage of God's proceedings began to take its course. We find them not only in a distant country, but labouring there under the most grievous hardship and oppression. When this adverse position of affairs took its commencement, or how, we are not further told, than in the statement that 'a new king arose up over Egypt, who knew not Joseph,'—a statement which has not unfrequently been thought to indicate a change of dynasty in the reigning family of Egypt. This ignorance, it would seem, soon grew into estrangement, and that again into jealousy and hatred; for, afraid lest the Israelites, who were increasing with great rapidity in numbers and influence, should become too powerful, and should usurp dominion over the country, or, at least, in time of war, prove a formidable enemy within the camp, the then reigning Pharaoh took counsel to afflict them with heavy burdens, and to keep them down by means of oppression.

It is quite possible there may have been peculiar circumstances connected with the civil affairs of Egypt which tended to foster and strengthen this rising enmity, and seemed to justify the harsh and oppressive policy in which it showed itself. But we have quite enough to account for it, in the character which belonged to the family of Jacob, when they entered Egypt, coupled with the extraordinary increase and prosperity which they came to enjoy. It was as a company of shepherds they were presented before Pharaoh, and the land of Goshen was assigned them for a dwelling-place, expressly on account of its rich pasturage.[1] But 'every shepherd,' it is said, 'was an abomination to the Egyptians;' and with such a strong feeling against them in the national mind, nothing but an overpowering sense of the obligation under which the Egyptians lay to the Israelites could have induced them to grant to this shepherd race such a settlement within their borders. Nor can it be wondered at, that when the remembrance of the obligation ceased to be felt, another kind of treatment should have been experienced by the family of Jacob

[1] Gen. xlvii. 11: 'And Joseph gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses.' 'The land of Goshen,' says Robinson, in his *Biblical Researches*, 'was the best of the land; and such, too, the province of Esh-Shŭrkiyeh has ever been, down to the present time. In the remarkable Arabic document translated by De Sacy, containing a valuation of all the provinces and villages of Egypt in the year 1376, this province comprises 383 towns and villages, and is valued at 1,411,875 *dinars*,—a larger sum than is put on any other province, with one exception. During my stay in Cairo, I made many inquiries respecting this district; to which the uniform reply was, that it was considered the best province in Egypt. . . . . There are here more flocks and herds than anywhere else in Egypt, and also more fishermen.' Wilkinson also states, that 'no soil is better suited to many kinds of produce than the irrigated edge of the desert (where Goshen lay), even before it is covered by the fertilizing deposit of the inundation.'—*Manners and Customs of the Ancient Egyptians*, i. p. 222. How such a rich and fertile region should have been so little occupied at the time of Jacob's descent into Egypt, as to afford room for his family settling in it, and enlarging themselves as they did, need occasion no anxiety, as the fact itself is indisputable. And Robinson states that even at present there are many villages wholly deserted, and that the province is capable of sustaining another million.

than what they at first received, and that the native, deep-seated repugnance to those who followed their mode of life should begin to break forth. That there *was* such a repugnance, is a well-ascertained fact, apart altogether from the testimony of Scripture. The monuments of Egypt furnish ample evidence of it, as they constantly present shepherds in an inferior or despicable aspect, sometimes even as the extreme of coarseness and barbarity, and the objects of unmingled contempt.[1] We cannot suppose this hatred towards shepherds to have arisen simply from their possessing flocks and herds; for we have the clearest evidence in the Pentateuch that Pharaoh possessed these, and that they existed in considerable numbers throughout the land.[2] It seems rather to have been occasioned by the general character and habits of the nomade or shepherd tribes,[3] who have ever been averse to the arts of cultivation and civilised life, and most unscrupulous in seizing, when they had the opportunity, the fruits that have been raised by the industry and toil of others. From the earliest times the rich and fertile country of Egypt has suffered much from these marauding hordes of the desert, to whose incursions it lies open both on the east and on the west. And as the land of Goshen skirted the deserts of Arabia, where especially the Bedouin or wandering tribes, from time immemorial, have been accustomed to dwell, we can easily conceive how the native Egyptians would watch with jealousy and dread the rising power and importance of the Israelites. By descent they were themselves allied with those shepherd tribes; and, by the advantage of their position, they held the key on an exposed side to the heart of the kingdom; so that, if they became strong enough, and chose to act in concert with their Arab neighbours, they might have overspread the land with desolation. Indeed it is a historical fact, that 'the Bedouin Arabs settled in Egypt have always made common cause with the Arabs (of the Desert)

[1] Rossellini, vol. i. p. 178; Wilkinson, vol. ii. p. 16; also Heeren's *Africa*, ii. p. 146, Trans.

[2] Gen. xlvii. 16, 17; Ex. ix. 3, etc.

[3] See Heeren's *Africa*, ii. p. 157; Rossellini, *Mon. dell' Eg.* i. p. 177, etc.; Hengstenberg, *Beitr.* ii. p. 437.

against the communities that possessed the land. They fought against the Saracen dynasty in Egypt; against the Turkomans, as soon as they had acquired the ascendency; against the Mamlook sultans, who were the successors of the Turkomans; and they have been at war with the Osmanlis without intermission, since they first set foot upon Egypt more than 300 years ago.'[1]

Hence, when the Israelites appeared so remarkably to flourish and multiply in their new abode, it was no unnatural policy for the Egyptians to subject them to hard labour and vexatious burdens. They would thus expect to repress their increase, and break their spirit; and, by destroying what remained of their pastoral habits, and training them to the arts and institutions of civilised life, as these existed in Egypt, to lessen at once their desire and their opportunities of leaguing for any hostile purpose with the tribes of the desert. At the same time, while such reasons might sufficiently account for the commencement of a hard and oppressive policy, there were evidently other reasons connected at least with the severer form, which it ultimately reached, and such as argued some acquaintance with the peculiar prospects of Israel. It was only *one* ground of Pharaoh's anxiety respecting them, that they might possibly join hands with an enemy and fight against Egypt; another fear was, that they 'might get them up out of the land.'[2] This seems to bespeak a knowledge of the fact that some other region than Goshen belonged to the Israelites as their proper home, for which they were disposed, at a fitting time, to leave their habitations in Egypt. Nor,

[1] Prokesch, *Errinnerungen aus Eg.*, as quoted by Hengstenberg in his *Eg. and the books of Moses*, p. 78. If Egypt had previously been overrun, and for some generations held in bondage, by one of these nomade tribes of Asia, there would have been a still stronger ground for exercising toward the family of Jacob the jealous antipathy in question. Of the fact of such an invasion and possession of Egypt by a shepherd race, later investigations into the antiquities of Egypt have left little room to doubt; but the period of its occurrence, as connected with the history of the Israelites, is still a matter of uncertainty. A full review of the opinions and probabilities connected with the subject may be seen in Kurtz, *Geschichte des Alten Bund*, ii. p. 178 seq.

[2] Ex. i. 10.

indeed, would it be difficult for the king of Egypt to obtain such knowledge, as, in the earlier period of their sojourn, the Israelites had no motive to hold it in concealment. Then, the announcement of Jacob's dying command to carry up his remains to the land of Canaan, of which the whole court of Pharaoh was apprised, and afterwards the formal withdrawal of Joseph and his family from the court of Pharaoh, to identify themselves with the state and prospects of their kindred, were more than sufficient to excite the suspicion of a jealous and unfriendly government, that they did not expect to remain always connected with the land and fortunes of Egypt. 'It is clear that Pharaoh knew of a home for these stranger-Israelites, while he could on no account bear to think of it; and also, that though his forefather had treated them to a possession in the land of Egypt, he now considered them as his servants, whom he was determined not to lose. It is precisely because he would know nothing of freedom and a home for Israel, that the increase of Israel was so great an annoyance to him. The seed of Abraham were, according to the promise, to be a blessing to all nations, and should therefore have been greeted with joy by the king of Egypt. But since the reverse was the case, we can easily see, at this first aspect of Israel's affairs, that the further fulfilment of the promise could not develope itself by the straightest and most direct road, but would have to force its way through impediments of great strength and difficulty.'[1]

The kinds of service which were imposed with so much rigour upon the Israelites, though they would doubtless comprehend the various trades and employments which were exercised in the land, consisted chiefly, as might be expected in such a country, in the several departments of field labour. It was especially 'in mortar, and in brick, and in all manner of service in the field, that their lives were made bitter with hard bondage.'[2] The making of bricks formed of clay and straw appears, during the later period of the bondage, to have been the only servile occupation in which they were largely engaged, and, of course, along with that, the erection of the buildings for which the bricks were made. As the hard and

[1] Baumgarten, *Theol. Com.* i. p. 393. [2] Ex. i. 14, v. 6–19.

rigorous service to which they were subjected in this department of labour did not seem to answer the end intended, but the more they were afflicted the more they multiplied and grew, the gloom and distress that hung around their condition were fearfully deepened by the issuing of a cruel edict, commanding that their male children should be killed as soon as they were born. This was too atrocious an edict even for the despot of a heathen land to enforce, and he could not find instruments at his command wicked enough to carry it into execution. In all probability it was soon recalled, or allowed gradually to fall into abeyance; for though it was in force at the birth of Moses, we hear nothing of it afterwards; and its only marked effect, so far as we are informed, was to furnish the occasion of opening a way for that future deliverer into the temples and palaces of Egypt. So marvellously did God, by His overruling providence, baffle the design of the enemy, and compel 'the eater to give forth meat!' The only evil in their condition which seems to have become general and permanent, was the hard service in brick-making and collateral kinds of servile labour, and which, so far from suffering relaxation by length of time, was rather, on slight pretexts, increased and aggravated. It became at last so excessive, that one universal cry of misery and distress arose from the once happy land of Goshen,—a cry which entered into the ear of the God of Abraham, and which would no longer permit Him to remain an inactive spectator of a controversy which, if continued, must have made void His covenant with the father of the faithful.[1]

[1] A modern rationalist (Von Bohlen, *Einleitung zur Genesis*) has attempted to throw discredit on the above account of the hard service of the Israelites, by alleging that the making of bricks at that early period belonged only to the region of Babylonia, and that the early Egyptians were accustomed to build with hewn stone. 'We can scarcely trust our own eyes,' says Hengstenberg, 'when we read such things;' and justly, as all well-informed writers concerning ancient Egypt, whether of earlier or of later times, have concurred in testifying that building with brick was very common there—so common, indeed, that private edifices were generally of that material. Herodotus mentions a pyramid of brick, which is thought to be one of those still standing (ii. 136). Modern inquirers, such as Champollion, Rossellini, and Wilkinson, speak

So much for the condition itself of hard bondage and oppressive labour to which the heirs of the inheritance were reduced, before the time came for their being actually put in possession of its blessings. And situated as they were within the bounds of a foreign kingdom, at first naturally jealous, and then openly hostile towards them, it is not difficult to account for the kind of treatment inflicted on them, viewing the position they occupied merely in its worldly relations and interests. But what account can we give of it in its religious aspect—as an arrangement settled and ordained on the part of God? Why should He have ordered such a state of matters concerning His chosen seed? For the Egyptians—'though their hearts thought not so'—were but instruments

of tombs, ruins of great buildings, lofty walls, and pyramids, being formed of bricks, and found in all parts of Egypt.—(See the quotations in Hengstenberg's *Eg. and Books of Moses*, pp. 2, 80.) Wilkinson says (*Ancient Egyptians*, ii. p. 96), 'The use of crude brick, baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings; and the brick-field gave abundant occupation to numerous labourers throughout the country. . . . . Inclosures of gardens, or granaries, sacred circuits encompassing the courts of temples, walls of fortifications and towns, dwelling-houses, and tombs,—in short, all but the temples themselves,—were of crude brick; and so great was the demand, that the Egyptian government, observing the profit which would accrue from a monopoly of them, undertook to supply the public at a moderate price,—thus preventing all unauthorized persons from engaging in the manufacture. And in order the more effectually to obtain this end, the seal of the king, or of some privileged person, was stamped upon the bricks at the time they were made.' He says further, 'It is worthy of remark, that more bricks bearing the name of Thothmes II. (whom I suppose to have been king of Egypt at the time of the Exodus) have been discovered than of any other period.' And not only have multitudes of bricks been thus identified with the period of Israel's bondage, and these sometimes made of clay mingled with chopped straw, but a picture has been discovered in a tomb at Thebes, which so exactly corresponds with the delineation given by Moses of the hard service of the Israelites,—some digging and mixing the clay, others fetching water for it; others, again, adjusting the clay to the moulds, or placing the bricks in rows; the labourers, too, being of Asiatic, not Egyptian aspect, but amongst them four Egyptians, two of whom carry sticks in their hands, taskmasters,—that Rossellini did not hesitate to call it, whether correctly or not, 'a picture representing the Hebrews as they were engaged in making brick.'

in His hands, to bring to pass what the Lord had long before announced to Abraham as certainly to take place—viz. 'that his seed should be strangers in a land that was not theirs, and should serve them, and be afflicted by them four hundred years.'[1]

1. Considered in this higher point of view, the first light in which it naturally presents itself is that of a doom or punishment, from which, as interested in the mercy of God, they needed redemption. For the aspect of intense suffering, which it latterly assumed, could only be regarded as an act of retribution for their past unfaithfulness and sins. We should be perfectly warranted to infer this, even without any express information on the subject, from the general connection in the divine government between sin and suffering. And when placed by the special appointment of Heaven in circumstances so peculiarly marked by what was painful and afflicting to nature, the Israelites should then, no doubt, have read in their marred condition, what their posterity were, in like circumstances, taught to read by the prophet—'that it was their own wickedness which corrected them, and their backslidings which reproved them.' But we are not simply warranted to draw this as an inference. It is matter of historical certainty, brought out in the course of the Mosaic narrative by many and painful indications, that the Israelites were not long in Egypt till they became partakers in Egypt's sins; and that the longer their stay was protracted there, they only sunk the deeper into the mire of Egyptian idolatry and corruption, and became the more thoroughly alienated from the true knowledge and worship of God. Not only had they, as a people, completely lost sight of the great temporal promise of the covenant, the inheritance of the land of Canaan, but God Himself had become to them as a strange God; so that Moses had to inquire for the name by which he should reveal Him to their now dark and besotted minds.[2] The very same language is used concerning their connection with the abominations of Egyptian idolatry, while they sojourned among them, as is afterwards used of their connection with those of Canaan: 'they served other gods,' 'went a whoring after them;' and

[1] Gen. xv. 13. [2] Ex. iii. 13.

even long after they had left the region, would not 'forsake the idols of Egypt,' but still carried its abominations with them, and in their hearts turned back to it.[1] Of the truth of these charges they gave too many affecting proofs in the wilderness; and especially by their setting up, so recently after the awful demonstrations of God's presence and glory on Sinai, and their own covenant engagements, the worship of the golden calf, with its bacchanalian accompaniments. Their conduct on that occasion was plainly a return to the idolatrous practices of Egypt in their most common form.[2] And, indeed, if their bondage and oppression in its earlier stages did not, as a timely chastisement from the hand of God, check their tendency to imitate the manners and corruptions of Egypt, as it does not appear to have done, it could scarcely fail to be productive of a growing conformity to the evil. For it destroyed that freedom and elevation of spirit, without which genuine religion

[1] Josh. xxiv. 14; Lev. xvii. 7; Ezek. xxiii. 3, xx. 8; Amos v. 25, 26; Acts vii. 39.

[2] It is admitted on all hands that the worship of the gods under symbolical images of irrational creatures had its origin in Egypt, and was especially cultivated there in connection with the cow, or bovine form. It was noticed by Strabo, 1, xvii., as singular, that 'no image formed after the human figure was to be found in the temples of Egypt, but only that of some beasts' (τῶν ἀλόγων ζώων τινός). And no images seem to have been so generally used as those of the calf or cow, though authors differ as to the particular deity represented by it. It would rather seem that there were several deities worshipped under this symbol. Most of the available learning on the subject has been brought together by Bochart, *Hieroz.* lib. ii. ch. 34; to which Hengstenberg has made some addition in his *Beit.* ii. pp. 155–163. The latter would connect the worship of the golden calf in the desert with the worship of Apis; Wilkinson connects it with that of Mnevis (*Manners of Ancient Eg.*, 2d series, ii. p. 96); and Jerome had already given it as his opinion, that Jeroboam set up the two golden calves in Dan and Bethel, in imitation of the Apis and Mnevis of Egypt (*Com. on Hos.* iv. 15). But however that may be, there can be no doubt, that if the Israelites were disposed to Egyptize in their worship, the most likely and natural method for them to do so, was by forming to themselves the image of a golden cow or calf, and then by engaging in its worship with noisy and festive rites. For it is admitted by those (for example, Creuzer, *Symbol.* i. p. 448) who are little in the habit of making any concessions in favour of a passage of Scripture, that the rites of the Egyptians partook much of the nature of orgies, and that a very prominent feature in their religion was its bacchanalian character.

can never prosper. It robbed them of the leisure they required for the worship of God and the cultivation of their minds (their Sabbaths seem altogether to have perished), and it brought them into such close contact with the proper possessors of Egypt, as was naturally calculated to infect them with the grovelling and licentious spirit of Egyptian idolatry. So that probably true religion was never at a lower ebb, in the family of Abraham, than toward the close of their sojourn in Egypt; and the swelling waves of affliction, which at last overwhelmed them, only marked the excessive strength and prevalence of that deep under-current of corruption which had carried them away.

Now this condition of the heirs of promise, viewed in reference to its highest bearing, its connection with the inheritance, was made subservient to the manifestation of certain great principles, necessarily involved in this part of the divine procedure, in respect to which it could not properly have been dispensed with. (1.) It first of all clearly demonstrated that, apart from the covenant of God, the state and prospects of those heirs of promise were in no respect better than those of other men,—in some respects it seemed to be worse with them. They were equally far off from the inheritance, being in a state of hopeless alienation from it; they had drunk into the foul and abominable pollutions of the land of their present sojourn, which were utterly at variance with an interest in the promised blessing; and they bore upon them the yoke of a galling bondage, at once the consequence and the sign of their spiritual degradation. They differed for the better only in having a part in the covenant of God. (2.) Therefore, secondly, whatever this covenant secured for them of promised good, they must have owed entirely to divine grace. In their own condition and behaviour, they could see no ground of preference; they saw, indeed, the very reverse of any title to the blessing, which must hence descend upon them as Heaven's free and undeserved gift. This they were afterwards admonished by Moses to keep carefully in remembrance: 'Speak not thou in thy heart, saying, For my righteousness the Lord hath brought me in to possess this land. Not for thy righteousness or for the uprightness of thine heart dost thou go to

possess the land, but that the Lord may perform the word which He sware unto thy fathers, Abraham, Isaac, and Jacob.'[1] (3.) Hence, finally, the promise of the inheritance could be made good in their experience only by the special kindness and interposition of God, vindicating the truth of His own faithful word, and in order to this, executing in their behalf a work of redemption. While the inheritance was sure, because the title to it stood in the mercy and faithfulness of God, they had of necessity to be redeemed before they could actually possess it. But this is what the hand of Omnipotence alone could do. If nature had been left to itself, the progress would only have been to a fouler corruption and a deeper ruin. It was simply as the Lord's chosen people that they held the promise of the inheritance, and they could enter on its possession no otherwise than as a people ransomed by His power and goodness. So that the great principles of their degenerate and lost condition, of their absolutely free election and calling to the promised good, of redemption by the grace and power of God in order to obtain it, were interwoven as essential elements with this portion of their history, and imprinted as indelible lines upon the very foundations of their national existence.

The parallel here, in each particular, between the earthly and the spiritual, or, as we more commonly term it, between the type and the antitype, must so readily present itself to all who are conversant with New Testament Scripture, that we need do nothing more than indicate the agreement. It is most expressly declared, and indeed is implied in the whole plan of redemption unfolded in the Gospel, that those who become heirs of salvation are in their natural state no better than other men,—they are members of the same fallen family,—the same elements of corruption work in them,—they are children of wrath even as others.[2] When, therefore, the question is put, Who makes them to differ, so that, while others perish in their sins, they obtain the blessed hope of everlasting life? the only answer that can be returned is, The distinguishing goodness and mercy of God. The confession of Paul for himself, 'By the grace of God I am what I am,' is equally suited to the whole

[1] Deut. ix. 4–6.

[2] Eph. ii. 1–3; Rom. iii. 9–20, vii.; Matt. ix. 13; Luke xiii. 3, etc.

company of the redeemed; nor is there anything in the present or the future heritage of blessing, which it shall be given them to experience, that can be traced, in the history of any of them, to another source than the one foundation of divine goodness and compassion.[1] And as the everlasting inheritance, to the hope of which they are begotten, is entirely the gift of God, so the way which leads to it can be that only which His own outstretched arm has laid open to them; and if as God's elect they are called to the inheritance, it is as His redeemed that they go to possess it.[2]

2. We have as yet, however, mentioned only one ultimate reason for the oppressed and suffering condition of the Israelites in Egypt, though in that one were involved various principles bearing upon their relation to the inheritance. But there was another also of great importance: it formed an essential part of the preparation which they needed for occupying the inheritance. This preparation, in its full and proper sense, must of course have included qualities of a religious and moral kind; and of these we shall have occasion to speak at large afterwards. But apart from these, there was needed what might be called a natural preparation; and that especially consisting of two parts,—a sufficient desire after the inheritance, and a fitness in temper and habit for the position which, in connection with it, they were destined to occupy.

(1.) It was necessary by some means to have a desire awakened in their bosoms towards Canaan, for the pleasantness of their habitation had become a snare to them. The fulness of its natural delights by degrees took off their thoughts from their high calling and destiny as the chosen of God; and the more they became assimilated to the corrupt and sensual manners of Egypt, the more would they naturally be disposed to content themselves with their present comforts. To such an extent had this feeling grown upon them, that they could scarcely be kept afterwards from returning back, notwithstanding the hard service and cruel inflictions with which they had latterly

[1] 1 Cor. iv. 7, xv. 10; Eph. i. 4; John iii. 27, vi. 44; Matt. xi. 25; Phil. i. 29, etc.

[2] Eph. i. 6, 7, 18, 19; Col. i. 12–14; 2 Tim. i. 9, 10; Heb. ii. 14, 15; 1 Pet. i. 3–5, etc.

been made to groan in anguish of spirit. What must have been their state if no such troubles had been experienced, and all had continued to go well with them in Egypt? How vain would have been the attempt to inspire them with the love of Canaan, and especially to make good their way to it through formidable difficulties and appalling dangers!

The affliction of Israel in Egypt is a testimony to the truth, common to all times, that the kingdom of God must be entered through tribulation. The tribulation may be ever so varied in its character and circumstances, but in some form it must be experienced, in order to prevent the mind from becoming wedded to temporal enjoyments, and to kindle in it a sincere desire for the better part, which is reserved in heaven for the heirs of salvation. Hence it is so peculiarly hard for those who are living in the midst of fulness and prosperity to enter into the kingdom of God. And hence, also, must so many trying dispensations be sent even to those who have entered the kingdom, to wean them from earthly things, and constrain them to seek for their home and portion in heaven.

(2.) But if we look once more to the Israelites, we shall see that something besides longing desire for Canaan was needed to prepare them for what was in prospect. For that land, though presented to their hopes as a land flowing with milk and honey, was not to be by any means a region of inactive repose, where everything was to be done for them, and they had only to take their rest, and feast themselves with the abundance of peace. The natural imagination delights to riot in the thought of such an untaxed existence, and such a luxurious home. But He who made man, and knows what is best suited to the powers and capacities of his nature, never destined him for such a state of being. Even the garden of Eden, replenished as it was with the tokens of divine beneficence, was to some extent a field of active exertion: the blissful region had to be kept and dressed by its possessor as the condition of his partaking of its fruitfulness. And now, when Canaan took for a time the place of Eden, and the covenant people were directed to look thither for their present home and inheritance, while they were warranted to expect there the largest amount of earthly blessing, they were by no means

entitled to look for a state of lazy inaction and uninterrupted rest. There was much to be done, as well as much to be enjoyed; and they could neither have fulfilled, in regard to other nations, the elevated destiny to which they were appointed, as the lamp and witness of heaven, nor reaped in their own experience the large measure of good which was laid up in store for themselves, unless they had been prepared by a peculiar training of vigorous action, and even compulsive labour, to make the proper use of all their advantages. Now, in this point of view, the period of Israel's childhood as a nation in Egypt might be regarded as, to some extent, a season of preparation for their future manhood. It would not have done for them to go and take possession of Canaan as a horde of ignorant barbarians, or as a company of undisciplined and roving shepherds. It was fit and proper that they should carry with them a taste for the arts and manners of civilised life, and habits of active labour, suited to the scenes of usefulness and glory which awaited them in the land of their proper inheritance. But how were such tastes and habits to become theirs? They did not naturally possess them, nor, if suffered to live at ease, would they probably ever have attained to any personal acquaintance with them. They must be brought, in the first instance, under the bands of a strong necessity; so that it might be no doubtful contingence, but a sure and determinate result, that they left Egypt with all the learning, the knowledge of art and manufacture, the capacity for active business and useful employment, which it was possible in such circumstances to acquire. And thus they went forth abundantly furnished with the natural gifts which were necessary to render them, not only an independent nation, but also fit instruments of God for His work and service in the new and not less honourable than arduous position they were destined to occupy.[1]

[1] The view given in the text may be said to strike a middle course between that of Kitto, in his *History of Palestine*, vol. i. p. 150, etc., and that of Hengstenberg, in his *Authen.* i. p. 431, etc. (We mention these two writers, chiefly as being among the last who have held respectively the views in question, not as if there was anything substantially new in either. Deyling has a clear and, in the main, well-conducted argumentation for the view adopted by Hengstenberg, and against the opposite, at the end of Pt. i. of his *Obs. Sac.*) The former regards the Israelites, at the period

The correspondence here between the type and the antitype has been too much overlooked, and even the more direct intimations of New Testament Scripture respecting the state and employment of saints in glory have too seldom been admitted to their full extent, and followed out to their legitimate prac-

of their descent into Egypt, as distinguished by all the characteristics of the wandering and barbarous shepherd tribes, and not improbably giving occasion at first, by some overt acts of plunder, to the Egyptian government to adopt harsh measures toward them. Most German writers of the rationalist school not only go to the full length of maintaining this, but, apparently forgetting the discipline to which the Israelites were subjected in Egypt, consider it to have been their condition also when they left the country; and object to the account given of the erection of the tabernacle in the wilderness, as implying too much skill in various kinds of arts and manufactures for a simple shepherd race. So, in particular, Winer and Vatke. Hengstenberg, on the other hand, maintains that the roughness and barbarity properly distinguishing the shepherd tribes never belonged to the Hebrews,—that their possessing the character of shepherds at all, arose chiefly from the circumstances in which they were placed during their early sojourn in Canaan,—that they were glad to abandon their wandering life and dwell in settled habitations, whenever an opportunity afforded,—that, set down, as they afterwards were, in one of the most fertile and cultivated regions of Egypt, which they held from the first as a settled possession (Gen. xlvii. 11, 27), their manner of life was throughout different from the nomadic, was distinguished by possessions in lands and houses, and by the various employments and comforts peculiar to Egyptian society. This view must be adopted with some modification as to the earlier periods of their history; for though the Israelites never entered fully into the habits of the nomade tribes, yet they were manifestly tending more and more in that direction toward the time of their descent into Egypt. The tendency was there gradually checked, and the opposite extreme at last reached,—as it appears that at the time of the Exodus they had all houses with door-posts (Ex. xii. 4, 7, etc.), lived to a considerable extent intermingled with the Egyptians in their cities (Ex. iii. 20–22, xi. 1–3, xii. 35, 36), were accustomed to the agricultural occupations peculiar to the country (Deut. xi. 10), took part even in its finest manufactures, such as were prepared for the king (1 Chron. iv. 21-23), and enjoyed the best productions both of the river and the land (Num. xi. 5, xx. 5). It is but natural to suppose, however, that some compulsion was requisite to bring them to this state of civilisation and refinement; and as it was a state necessary to fit them for setting up the tabernacle and occupying aright the land of Canaan, we see the overruling hand of God in the very compulsion that was exercised. For an example of a modern Arab tribe settling down to agricultural occupations in the same region, see Robinson's *Researches*, i. p. 77.

tical results, as regards the condition of believers on earth. The truth in this respect, however, has been so happily developed by a well-known writer, that we must take leave to present it in his own words. 'Heaven, the ultimate and perfected condition of human nature, is thought of, amidst the toils of life, as an elysium of quiescent bliss, exempt, if not from action, at least from the necessity of action. Meanwhile, every one feels that the ruling tendency and the uniform intention of all the arrangements of the present state, and almost all its casualties, is to generate and to cherish habits of strenuous exertion. Inertness, not less than vice, is a seal of perdition. The whole course of nature, and all the institutions of society, and the ordinary course of events, and the explicit will of God declared in His word, concur in opposing that propensity to rest which belongs to the human mind; and combine to necessitate submission to the hard yet salutary conditions under which alone the most extreme evils may be held in abeyance, and any degree of happiness enjoyed. A task and duty is to be fulfilled, in discharging which the want of energy is punished even more immediately and more severely than the want of virtuous motives.'

He proceeds to show that the notices we have of the heavenly world imply the existence there of intelligent and vigorous agents, and then proceeds:—

'But if there be a real and necessary, not merely a shadowy, agency in heaven as well as on earth; and if human nature is destined to act its part in such an economy, then its constitution, and the severe training it undergoes, are at once explained; and then also the removal of individuals in the very prime of their fitness for useful labour, ceases to be impenetrably mysterious. This excellent mechanism of matter and mind, which, beyond any other of His works, declares the wisdom of the Creator, and which, under His guidance, is now passing the season of its first preparation, shall stand up anew from the dust of dissolution, and then, with freshened powers, and with a store of hard-earned and practical wisdom for its guidance, shall essay new labours in the service of God, who by such instruments chooses to accomplish His designs of beneficence. That so prodigious a waste of the highest

qualities should take place, as is implied in the notions which many Christians entertain of the future state, is indeed hard to imagine. The mind of man, formed as it is to be more tenacious of its active habits than even of its moral dispositions, is in the present state trained, often at an immense cost of suffering, to the exercise of skill, of forethought, of courage, of patience; and ought it not to be inferred, unless positive evidence contradicts the supposition, that this system of education bears some relation of fitness to the state for which it is an initiation? Shall not the very same qualities which here are so sedulously fashioned and finished, be actually needed and used in that future world of perfection? Surely the idea is inadmissible, that an instrument wrought up at so much expense to a polished fitness for service, is destined to be suspended for ever on the palace-walls of heaven, as a glittering bauble, no more to make proof of its temper!

'Perhaps a pious but needless jealousy, lest the honour due to Him "who worketh all in all" should be in any degree compromised, has had influence in concealing from the eyes of Christians the importance attributed in the Scriptures to subordinate agency; and thus, by a natural consequence, has impoverished and enfeebled our ideas of the heavenly state. But, assuredly, it is only while encompassed by the dimness and errors of the present life, that there can be any danger of attributing to the creature the glory due to the Creator. When once with open eye that excellent glory has been contemplated, then shall it be understood that the divine wisdom is incomparably more honoured by the skilful and faithful performances, and by the cheerful toils of agents who have been fashioned and fitted for service, than it could be by the bare exertions of irresistible power; and then, when the absolute dependence of creatures is thoroughly felt, may the beautiful orders of the heavenly hierarchy, rising and still rising toward perfection, be seen and admired, without hazard of forgetting Him who alone is absolutely perfect, and who is the only fountain and first cause of whatever is excellent.'[1]

It is only further to be noticed here, that as preparation of this kind is necessary for the future occupations and destinies

[1] *Natural History of Enthusiasm*, pp. 150–154.

of God's people, so in their case now, as in that of the Israelites in Egypt, a method of dealing may in this respect also require to be taken with them very different from what they themselves desire, and such as no present considerations can satisfactorily explain. The way by which they are led, often appears more encompassed with hardship and difficulty than they are able to understand; but it does so, only because they cannot trace with sufficient clearness the many threads of connection between the present and the future—between the course of preparation in time, and the condition awaiting them in eternity. Let them trust the paternal guidance and sure foresight of Him who can trace it with unerring certainty, and they shall doubtless find at the last that everything in their lot has been arranged with infinite skill to adapt them to the state, the employments, and services of heaven.

SECTION SECOND.

THE DELIVERER AND HIS COMMISSION.

THE condition to which the heirs of promise were reduced in the land of Egypt, we have seen, called for a deliverance, and this again for a deliverer. Both were to be pre-eminently of God,—the work itself, and the main instrument of accomplishing it. In the execution of the one there was not more need for the display of divine power, than for the exercise of divine wisdom in the selection and preparation of the other. It is peculiar to God's instruments, that, though however to man's view they may appear unsuited for the service, they are found on trial to possess the highest qualifications. 'Wisdom is justified of all her children,' and especially of those who are appointed to the most arduous and important undertakings.

But in the extremity of Israel's distress, where was a deliverer to be found with the requisite qualifications? From a family of bondsmen, crushed and broken in spirit by their miserable servitude, who was to have the boldness to undertake their deliverance, or the wisdom, if he should succeed in delivering them, to make suitable arrangements for their future guidance and discipline? If such a person did anyhow make his appearance, he must evidently have been one who had enjoyed advantages very superior to those which entered into the common lot of his brethren,—one who had found time and opportunity for the meditation of high thoughts, and the acquirement of such varied gifts as would fit him to transact, in behalf of his oppressed countrymen, with the court of the proud and the learned Pharaohs, and amidst the greatest difficulties and discouragements to lay the foundation of a system which should nurture and develop through coming ages the religious life of God's covenant people. Such a deliverer was needed for this peculiar emergency in the affairs of God's

kingdom; and the very troubles which seemed, from their long continuance and crushing severity, to preclude the possibility of obtaining what was needed, were made to work toward its accomplishment.

It is not the least interesting and instructive point in the history of Moses, the future hope of the Church, that his first appearance on the stage of this troubled scene was in the darkest hour of affliction, when the adversary was driving things to the uttermost. His first breath was drawn under a doom of death, and the very preservation of his life was a miracle of divine mercy. But God here also 'made the wrath of man to praise Him;' and the bloody decree which, by destroying the male children as they were born, was designed by Pharaoh to inflict the death-blow on Israel's hopes of honour and enlargement, was rendered subservient, in the case of Moses, to prepare and fashion the living instrument through whom these hopes were soon to be carried forth into victory and fruition. Forced by the very urgency of the danger on the notice of Pharaoh's daughter, and thereafter received, under her care and patronage, into Pharaoh's house, the child Moses possessed, in the highest degree, the opportunity of becoming 'learned in all the wisdom of the Egyptians,' and grew up to manhood in the familiar use of every advantage which it was possible for the world at that time to confer. But with such extraordinary means of advancement for the natural life, with what an atmosphere of danger was he there encompassed for the spiritual! He was exposed to the seductive and pernicious influence of a palace, where not only the world was met with in its greatest pomp and splendour, but where also superstition reigned, and a policy was pursued directly opposed to the interests of God's kingdom. How he was enabled to withstand such dangerous influences, and escape the contamination of so unwholesome a region, we are not informed; nor even how he first became acquainted with the fact of his Hebrew origin, and the better prospects which still remained to cheer and animate the hearts of his countrymen. But the result shows that somehow he was preserved from the one, and brought to the knowledge of the other; for when about forty years of age, we are told he went forth to visit

his brethren, and that with a faith already so fully formed, that he was not only prepared to sympathize with them in their distress, but to hazard all for their deliverance.[1] And, indeed, when he once understood and believed that his brethren were the covenant people of God, who held in promise the inheritance of the land of Canaan, and whose period of oppression he might also have learned was drawing near its termination, it would hardly require any special revelation, besides what might be gathered from the singular providences attending his earlier history, to conclude that he was destined by God to be the chosen instrument for effecting the deliverance.

But it is often less difficult to get the principle of faith, than to exercise the patience necessary in waiting God's time for its proper and seasonable exercise. Moses showed he possessed the one, but seems yet to have wanted the other, when he slew the Egyptian whom he found smiting the Hebrew. For though the motive was good, being intended to express his brotherly sympathy with the suffering Israelites, and to serve as a kind of signal for a general rising against their oppressors, yet the action itself appears to have been wrong. He had no warrant to take the execution of vengeance into his own hand; and that it was with this view, rather than for any purpose of defence, that Moses went so far as to slay the Egyptian, seems not obscurely implied in the original narrative, and is more distinctly indicated in the assertion of Stephen, who assigns this as the reason of the deed,—'for he supposed they would have understood, how that God by his hand would deliver them.' The consequence was, that by anticipating the purpose of God, and attempting to accomplish it in an improper manner, he only involved himself in danger and difficulty; his own brethren misunderstood his conduct, and Pharaoh threatened to take away his life. On this occasion, therefore, we cannot but regard him as acting unadvisedly with his hand, as on a memorable one in the future he spake unadvisedly with his lips. It was the hasty and irregular impulse of the flesh, not the enlightened and heavenly guidance of the Spirit, which prompted him to take the course he did; and without contributing in the least to improve the condition of his country-

[1] Ex. ii. 11–15; Acts vii. 23; Heb. xi. 24.

men, he was himself made to reap the fruit of his misconduct in a long and dreary exile.[1]

We cannot, therefore, justify Moses in the deed he committed, nor regard the impulse under which he acted, of any other kind than that which prompted David's men to counsel him to slay Saul, when an occasion for doing so presented itself,[2]—an impulse of the flesh presuming upon and misapplying a word of God. The time for deliverance was not yet come. The Israelites, as a whole, were not sufficiently prepared for it; and Moses himself also was far from being ready for his peculiar task. Before he was qualified to take the government of such a people, and be a fit instrument for executing the difficult and complicated part he had to discharge in connection with them, he needed to have trial of a kind of life altogether different from what he had been accustomed to in the palaces of Egypt,

[1] We can scarcely have a better specimen of the characteristic difference between the stern impartiality of ancient inspired history and the falsely coloured partiality of what is merely human, than in the accounts preserved of the first part of Moses' life in the Bible and Josephus respectively. All is plain, unadorned narrative in the one,—a faithful record of facts as they took place; while in the other, everything appears enveloped in the wonderful and miraculous. A prediction goes before the birth of Moses to announce how much was to depend upon it,—a divine vision is also given concerning it to Amram,—the mother is spared the usual pains of labour,—the child, when discovered by Pharaoh's daughter, refuses to suck any breast but that of its mother,—when grown a little, he became so beautiful that strangers must needs turn back and look after him, etc. But with all these unwarranted additions, in the true spirit of Jewish, or rather human partiality, not a word is said of his killing the Egyptian; he is obliged to flee, indeed, but only because of the envy of the Egyptians for his having delivered them from the Ethiopians (*Antiq.* ii. 9, 10, 11). In Scripture his act in killing the Egyptian is not expressly condemned as sinful; but, as often happens there, this is clearly enough indicated by the results in providence growing out of it. Many commentators, such as Patrick and other writers (for example, Buddeus, *Hist. Eccl. Vet. Test.* i. p. 492), justify Moses in smiting the Egyptian, on the ground of his being moved to it by a divine impulse. There can be no doubt that he *supposed* himself to have had such an impulse, but that is a different thing from his actually having it; and Augustine judged rightly, when he thought Moses could not be altogether justified, 'quia nullam adhuc legitimam potestatem gerebat, nec acceptam divinitus, nec humana societate ordinatam.'—*Quæst. in Exodum*, § ii.

[2] 1 Sam. xxiv.

—to feel himself at home amid the desolation and solitudes of the desert, and there to become habituated to solemn converse with his God, and formed to the requisite gravity, meekness, patience, and subduedness of spirit. Thus God overruled his too rash and hasty interference with the affairs of his kindred, to the proper completion of his own preparatory training, and provided for him the advantage of as long a sojourn in the wilderness to learn divine wisdom, as he had already spent in learning human wisdom in Egypt. We have no direct information of the manner in which his spirit was exercised during this period of exile, yet the names he gave to his children show that it did not pass unimproved. The first he called Gershom, 'because he was a stranger in a strange land,' —implying that he felt in the inmost depths of his soul the sadness of being cut off from the society of his kindred, and perhaps also at being disappointed of his hope in regard to the promised inheritance. The second he named Eliezer, saying, 'The God of my father is my help,'—betokening his clear, realizing faith in the invisible Jehovah, the God of his fathers, to whom his soul had now learnt more thoroughly and confidingly to turn itself, since he had been compelled so painfully to look away from the world. And now having passed through the school of God in its two grand departments, and in both extremes of life obtained ample opportunities for acquiring the wisdom which was peculiarly needed for Israel's deliverer and lawgiver, the set time for God was come, and He appeared to Moses at the bush for the special purpose of investing him with a divine commission for the task.

But here a new and unlooked-for difficulty presented itself, in his own reluctance to accept the commission. We know how apt, in great enterprises, which concern the welfare of many, while one has to take the lead, a rash and unsuccessful attempt to accomplish the desired end, is to beget a spirit of excessive caution and timidity—a sort of shyness and chagrin —especially if the failure has seemed in any measure attributable to a want of sympathy and support on the part of those whose co-operation was most confidently relied on. Something not unlike this appears to have grown upon Moses in the desert. Remembering how his precipitate attempt to

avenge the wrongs of his kindred, and rouse them to a combined effort to regain their freedom, had not only provoked the displeasure of Pharaoh, but was met by insult and reproach from his kindred themselves, he could not but feel that the work of their deliverance was likely to prove both a heartless and a perilous task,—a work that would need to be wrought out, not only against the determined opposition of the mightiest kingdom in the world, but also under the most trying discouragements, arising from the now degraded and dastardly spirit of the people. This feeling, of which Moses could scarcely fail to be conscious even at the time of his flight from Egypt, may easily be conceived to have increased in no ordinary degree amid the deep solitudes and quiet occupations of a shepherd's life, in which he was permitted to live till he had the weight of fourscore years upon his head. So that we cannot wonder at the disposition he manifested to start objections to the proposal made to him to undertake the work of deliverance: we are only surprised at the unreasonable and daring length to which, in spite of every consideration and remonstrance on the part of God, he persisted in urging them.

The symbol in which the Lord then appeared to Moses, the bush burning but not consumed, was well fitted on reflection to inspire him with encouragement and hope. It pointed, Moses could not fail to remember, when he came to meditate on what he had seen and heard, to 'the smoking furnace and the burning lamp,' which had passed in vision before the eye of Abraham, when he was told of the future sufferings of his posterity in the land that was not theirs.[1] Such a furnace now again visibly presented itself; but the little thorn-bush, emblem of the covenant people, the tree of God's planting, stood uninjured in the midst of the flame, because the covenant God Himself was there. Why, then, should Moses despond on account of the afflictions of his people, or shrink from the arduous task now committed to him? — especially when the distinct assurance was given to him of all needful powers and gifts to furnish him aright for the undertaking, and the word of God was solemnly pledged to conduct it to a successful issue.

[1] Gen. xv. 17.

It is clear from the whole interview at which Moses received his commission, that the difficulties and discouragements which pressed most upon his mind were those connected with the sunk and degenerate condition of the covenant people themselves, who appeared to have lost heart in regard to the promise of the covenant, and even to have become well-nigh estranged from the God of their fathers. His concern on the latter point led him to ask what he should say to them when they inquired for the name of the God of their fathers, at whose command he was to go to them. His question was met with the sublime reply, 'I AM THAT I AM: thus shalt thou say to the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, JEHOVAH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.' In this striking revelation we have to look, not merely to the name assumed by God, but to the historical setting that on each side is given to it, whereby it is linked equally to the past and the future, and becomes in a great measure self-explanatory. He who describes Himself as the 'I AM THAT I AM,' and turns the description into the distinctive name of JEHOVAH, does so for the express purpose of enabling Israel to recognise Him as the God of their fathers,—the God who, in the past, had covenanted with Abraham, Isaac, and Jacob, and who now, in the immediate future, was going to make good for their posterity what He had promised to them. Obviously, therefore, we have here to do, not with the metaphysical and the abstract, not with *being* simply in the sense of pure absolute existence,—an idea unsuitable alike to the circumstances and the connection; nor can we think of a manifestation of the attributes of being with respect alone to the future—as if God would represent Himself in relation only to what was to come—the God preeminently and emphatically of the coming age ('I will be what I will be'). For this were to narrow men's ideas of the Godhead, and limit the distinctive name to but one sphere of the divine agency—making it properly expressive of what was to be, in God's manifestations, not as connected with, but as con-

tinguished from, what had been,—therefore separating, in sense, the God of the offspring from the God of the 's. If, looking to the derivation of the word Jehovah the substantive verb to *be*), we must hold fast to simple as the root of the idea; yet, seeing how this is embedded historical relations of the past and the future, we must stand it of being in the practical sense: independent and erable existence in respect to principles of character and tency of working. As the Jehovah, He would show that the God who changeth not,[1]—the God who, having with the patriarchs an everlasting covenant, continued de in the relations it established, and who could no more from its engagements than He could cease to be what as. Nothing, therefore, could be better suited to the cies of the occasion, as well as to the stage generally that een reached in the divine dispensations, than the revelaere made to Israel through Moses, summed up and ratified e signature of the peculiar covenant name of God. The e were thus assured, that however matters might have ed to the worse with *them*, and temporary darkness have over their prospects, the God of their fathers remained ut variableness or shadow of turning—the God of the t and the future, as well as of the past. And so, in the pment now to be given to what already existed in germ romise, they might justly expect a higher manifestation had yet appeared of divine faithfulness and love, and a r insight into the manifold perfections of the divine e.[2]

l. iii. 6.

e view given above substantially accords with what appears now, ot a little controversy, and the exhibition of extremes on both sides, he prevailing belief among the learned on the name Jehovah, as t out in Ex. iii. 14, 15, and vi. 3–8. A summary of the different may be seen in the article *Jehovah*, by Œhler, in Hertzog's *Encyclo-*

The name itself has been much disputed,—Ewald maintaining that oper form can be nothing but Jahve, Caspari and Delitzsch with confidence affirming we can only choose between Jahaveh and h; while Œhler thinks it may be read either Jahveh or Javah. It itted to be derived from the imperfect, or from the future used as perfect, of the substantive verb, after its older form (הוה). As to

With such strong encouragements and exalted prospects, was Moses sent forth to execute in the name of God the commission given to him. And as a pledge that nothing would fail of what had been promised, he was met at the very outset of his arduous course by Aaron his brother, who came from Egypt at God's instigation, to concert with him measures for the deliverance of their kindred from the now intolerable load of oppression under which they groaned.

The personal history of the deliverer and his commission, viewed in reference to the higher dispensation of the Gospel, exhibits the following principles, on which it will be unnecessary to offer any lengthened illustration :—1. The time for the deliverer appearing and entering on the mighty work given

the meaning, had it been viewed more with reference to the occasion and the context, there would have probably been less disputation; but the result comes virtually to the same thing. 'God,' says Œhler, 'is Jehovah, in so far as for the sake of men He has entered into an historical relationship, and in this constantly proves Himself to be that which He is, and, indeed, is who He is.' According to him, it comprises two fundamental ideas,—God's absolute independence (not as arbitrariness or as free grace, but generally) in His historical procedure, and this absolute continuity or unchangeableness remaining ever in essential agreement with Himself in all He does and says. In this absolute independence or self-existence of God, lies, of course, His eternity (which the Jewish interpreters chiefly exhibit), in so far as He is thereby conditioned in His procedure by nothing temporal, or as He is Himself, the first and the last (Isa. xliv. 6, xlviii. 12). But the idea of unchangeableness, as through all vicissitudes remaining and showing Himself to be one and the same, is (Œhler admits) the element in the name most frequently made prominent in Scripture (Mal. iii. 6; Deut. xxxii. 40; Isa. xli. 3, xliii. 13, etc.). Much the same also Keil (on Genesis, 1861), only with a somewhat closer reference to the historical connection: 'Jehovah is God of the history of salvation.' But this signification, he admits, limiting it to the history of salvation, does not lie in the etymology of the word; it is gathered only from the historical evolution of the name Jehovah. From the very import of the name as thus explained, it is evident that the patriarchs could not know it in anything like its full significance; they could not know it as it became known even to their posterity in the wilderness of Canaan; and this is all that can fairly be understood by what is said in Ex. vi. 3. It is altogether improbable, as Œhler states, that Moses, when bringing to his people a revelation from the God of their fathers, should have done so under a name never heard of by them before. Only, therefore, a relative ignorance is to be understood as predicated of the patriarchs.

him to do, as it should be the one fittest for the purpose, so it must be the one chosen and fixed by God. It might seem long in coming to many, whose hearts groaned beneath the yoke of the adversary; and they might sometimes have been disposed, if they had been able, to hasten forward its arrival. But the Lord knew best when it should take place, and with unerring precision determined it beforehand. Hence we read of Christ's appearance having occurred 'in due time,' or 'in the fulness of time.' There were many lines then meeting in the state of the Church and the world, which rendered that particular period above all others suitable for the manifestation of the Son of God, and for the vast issues that were to grow out of it.

2. The Deliverer, when He came, must arise within the Church itself. He must be, in the strictest sense, the brother of those whom He came to redeem,—bone of their bone, and flesh of their flesh; partaker not merely of their nature, but also of their infirmities, their dangers, and their sufferings. Though He had to come from the highest heavens to accomplish the work, still it was not as clad with the armoury and sparkling with the glory of the upper sanctuary that He must enter on it, but as the seed of the vanquished woman, the child of promise in the family of God, and Himself having experience of the lowest depths of sorrow and abasement which sin had brought upon them. He must, however, make His appearance in the bosom of that family; for the Church, though ever so depressed and afflicted in her condition, cannot be indebted to the world for a deliverer; the world must be indebted to her. With her is the covenant of God; and she alone is the mother of the victorious seed, that destroys the destroyer.

3. Yet the deliverance, even in its earlier stages, when existing only in the personal history of the deliverer, is not altogether independent of the world. The blessing of Israel was interwoven with acts of kindness derived from the heathen; and the child Moses, with whom their very existence as a nation and all its coming glory was bound up, owed his preservation to a member of Pharaoh's house, and in that house found a fit asylum and nursing-place. Thus the earth 'helped the woman,' as it has often done since. The Captain of our salva-

tion had in like manner to be helped; for, though born of the tribe of Judah, He had to seek elsewhere the safety and protection which 'His own' denied Him, and partly—not because absolutely necessary to verify the type, but to render its fulfilment more striking and palpable—was indebted for His preservation to that very Egypt which had sheltered the infancy of Moses. So that in the case even of the Author and Finisher of our faith, the history of redemption links itself closely to the history of the world.

4. Still the deliverer, as to his person, his preparation, his gifts and calling, is peculiarly of God. That such a person as Moses was provided for the Church in the hour of her extremity, was entirely the result of God's covenant with Abraham; and the whole circumstances connected with his preparation for the work, as well as the commission given him to undertake it, and the supernatural endowments fitting him for its execution, manifestly bespoke the special and gracious interposition of Heaven. But the same holds true in each particular, and is still more illustriously displayed in Christ. In His person, mysteriously knitting together heaven and earth; in His office as Mediator, called and appointed by the Father; prepared also for entering on it, first by familiar converse with the world, and then by a season of wilderness-seclusion and trial; replenished directly from above with gifts adequate to the work, even to His being filled with the whole fulness of the Godhead;—everything, in short, to beget the impression, that while the Church is honoured as the channel through which the Deliverer comes, yet the Deliverer Himself is in all respects the peculiar gift of God, and that here especially it may be said, 'Of Him, and through Him, and to Him are all things.'

SECTION THIRD.

THE DELIVERANCE.

WE have now come to the actual accomplishment of Israel's deliverance from the house of bondage. One can easily imagine that various methods might have been devised to bring it about. And had the Israelites been an ordinary race of men, and had the question simply been, how to get them most easily and quickly released from their state of oppression, a method would probably have been adopted very different from the one that was actually pursued. It is by viewing the matter thus, that shallow and superficial minds so often form an erroneous judgment concerning it. They see nothing peculiar in the case, and form their estimate of the whole transactions as if only common relations were concerned, and nothing more than worldly ends were in view. Hence, because the plan from the first savoured so much of judgment,—because, instead of seeking to have the work accomplished in the most peaceful and conciliatory manner, the Lord rather selected a course that was likely to produce bloodshed,—nay, is even represented as hardening the heart of Pharaoh, that an occasion might be found for pouring a long series of troubles and desolations on the land,—because the plan actually chosen was of such a kind, many have not scrupled to denounce it as unworthy of God, and more befitting a cruel and malignant than a wise and beneficent Being.

Now, in rising above this merely secular view, and the erroneous conclusions that naturally spring from it, it is first of all to be borne in mind that higher relations were here concerned, and more important objects at stake, than those of this world. The Israelites were the chosen people of God, standing in a covenant relation to Him. However far most of them had been living beneath their obligations and their calling,

they still occupied a position which was held by no other family on earth. With them was identified, in a peculiar sense, the honour of God and the cause of heaven; and the power that oppressed and afflicted them, was trampling at every step on rights which God had conferred, and provoking the execution of a curse which He had solemnly denounced. If the cause and blessing of Heaven were bound up with the Israelites, then Pharaoh, in acting toward them as an enemy and oppressor, must of necessity have espoused the interest and become liable to the doom of Satan.

Besides, it must be carefully borne in mind, that here especially, where God had immediately to work, His dealings and dispensations were of a preparatory nature. They were planned and executed in anticipation of the grand work of redemption which was afterwards to be accomplished by Christ, and were consequently directed in such a manner as to embody on the comparatively small scale of their earthly transactions and interests, the truths and principles which were afterwards to be developed in the affairs of a divine and everlasting kingdom.[1] This being the case, the deliverance of Israel from the land of Egypt must have been distinguished at least by the following features:—1. It must, in the first instance, have appeared to be a work of peculiar difficulty, requiring to be accomplished in the face of very great and powerful obstacles, rescuing the people from the strong grasp of an enemy, who, though a cruel tyrant and usurper, yet, on account of their sin, had acquired over them a lordly dominion, and by means of terror kept them subject to bondage. 2. Then, from this being the case, the deliverance must necessarily have been effected by the execution of judgment upon the adversary; so that, as the work of judgment proceeded on the one hand, the work of deliverance would proceed on the other, and the freedom of the covenant people be completely achieved only when the principalities and powers which held them in bondage were utterly spoiled and vanquished. 3. Finally, this twofold process of salvation with destruction must have been of a kind fitted to call forth the peculiar powers and perfections of Godhead; so that all who witnessed it, or to whom the knowledge

[1] Vol. i. Book i. c. 3.

of it should come, might be constrained to own and admire the wonder-working hand of God, and instinctively, as it were, exclaim, 'Behold what God hath wrought! It is His doing, and marvellous in our eyes.'—We say all this *must* have been on the supposition of the scriptural account of the work being taken; and, excepting on that supposition, we cannot be in a fit position to judge of the things which concerned it.

On this scriptural ground we take our stand, when proceeding to examine the affairs connected with God's method of deliverance; and we assert them not only to be capable of a satisfactory vindication, but to have been incapable of serving the purposes which they were designed to accomplish, if they had not been ordered substantially as they were. It is manifestly impossible that here, any more than in what afterwards befell Christ, the order of events should have been left to any lawless power, working as it pleased, but that all must have been arranged 'by the determinate counsel and foreknowledge of God,' and arranged precisely as they occurred. The outstretching of the divine arm to inflict the most desolating judgments on the land of Egypt, the slaying of the first-born, and the overthrow of Pharaoh and his host, were essential parts of the divine plan. But since these appear as the result of the hardening of Pharaoh's heart, this also must have formed an essential element in the plan; and was therefore announced to Moses from the first as an event that might certainly be expected, and which would give a peculiar direction to the whole series of transactions.[1] For this hardening of the heart of Pharaoh was the very hinge, in a sense, on which the divine plan turned, and could least of all be left to chance or uncertainty. It presents itself not simply as an obstacle to be removed, but as a circumstance to be employed for securing a more illustrious display of the glorious attributes of God, and effecting the redemption of His people in the way most consistent with His righteous purposes. It could not, therefore, be allowed to hang merely upon the will of Pharaoh; somehow the hand of God *must* have been in the matter, as it belongs to Him to settle and arrange all that concerns the redemption of His people and the manifestation of His own glory. Nor,

[1] Ex. iii. 19, iv. 21.

otherwise, could there have been any security for the divine plan proceeding to its accomplishment, or for its possessing such features as might render it a fitting preparation for the greater redemption that was to come.

It seems to us impossible to look at the hardening of Pharaoh's heart in the connection which it thus holds with the entire plan of God, or to consider the marked and distinct manner in which it is ascribed to His agency, and yet to speak of Pharaoh being simply allowed to harden his own heart, as presenting a sufficient explanation of the case. It is true, he is often affirmed also to have himself hardened his heart; and in the very first announcement of it (ch. iii. 19, 'I am sure, or rather, I know, that the king of Egypt will not let you go'), as acutely remarked by Baumgarten, 'the Lord characterizes the resistance of Pharaoh as an act of freedom, existing apart from the Lord Himself; for I *know* that which objectively stands out and apart from me.'[1] At the same time, it is justly noticed by Hengstenberg, that as the hardening is ascribed to God, both in the announcement of it beforehand, and in the subsequent recapitulation,[2] 'Pharaoh's hardening appears to be enclosed within that of God's, and to be dependent on it. It seems also to be intentional that the hardening is chiefly ascribed to Pharaoh at the beginning of the plagues, and to God toward the end. The higher the plagues rise, the more does Pharaoh's hardening assume a supernatural character, and the reference was the more likely to be made to its supernatural cause.'[3]

The conclusion, indeed, is inevitable. It is impossible, by

[1] *Com. on* Ex. iii. 19, 20. [2] Ex. iv. 21, vii. 3, xi. 10.

[3] *Authentie*, ii. p. 462. Some stress is laid by Hengstenberg on the hardening being ascribed *seven* times to Pharaoh, and the same number of times to God, as indicating that it has respect to the covenant of God, of which seven is the sign. Baumgarten also lays some stress on the numbers, but finds each to be *ten* times repeated, the sign of completeness. Both have to deal arbitrarily with the sacred text to make out their respective numbers (for example, Hengstenberg leaves out the three hardenings of God in ch. xiv.; and Baumgarten treats ch. vii. 13 and 14 as if they spoke of two distinct hardenings). It is also against the simplicity of the Scripture narrative to draw from the incidental form of its historical statements such hidden meanings.

any fair interpretation of Scripture, or on any profound view of the transactions referred to, to get rid of the divine agency in the matter. Even Tholuck says, 'That the hardening of the Egyptian was, on one side, ordained by God, no disciple of Christian theology can deny. It is an essential docrine of the Bible, that God would not permit evil unless He were Lord over it; and that He permits it because it cannot act as a check upon His plan of the world, but must be equally subservient to Him as good—the only difference being, that the former is so compulsorily, the latter optionally.'[1] That God had no hand in the sin which mingles itself with evil, is clearly implied in the general doctrine of Scripture; since He everywhere appears there as the avenger of sin, and hence cannot possibly be in any sense its author. In so far, therefore, as the hardening of Pharaoh's heart partook of sin, it must have been altogether his own; his conduct, considered as a course of heady and high-minded opposition to the divine will, was pursued in the free though unrighteous exercise of his own judgment. This, however, is noway inconsistent with the idea of there being a positive agency of God in the matter, to the effect of limiting both the manner and extent of the opposition. 'It is in the power of the wicked to sin,' says Augustine, 'but that in sinning they do this or that by their wickedness, is not in their own power, but in God's, who divides and arranges the darkness.'[2] A later authority justly discriminates thus: 'God's providence extendeth itself to all sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing them, in a manifold dispensation, unto His own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God.'[3] It is wholly charge-

[1] On Rom. ix. 19, note furnished to English translation, *Bib. Cab.* xii. p. 249. Bush, however, in his notes on Exodus, still speaks of the mere permission as sufficient: 'God is said to have done it, because He permitted it to be done.' His criticism on the words does not in the least contribute to help this meaning. Dean Graves, as Arminian writers generally, holds the same view.—(*Works*, vol. iii. p. 321, etc.)

[2] Liber, *de Prædestinatione Sanctorum*, § 33.

[3] *Westminster Confession*, ch. v.

able on man himself, if there is a sinful disposition at work in his bosom; but that disposition existing there, and resisting the means which God employs to subdue it, the man has no longer any control over the course and issue of events. This is entirely in the hands of God, to be directed by Him in the way, and turned into the form and channel, which is best adapted to promote the ends of His righteous government. 'He places the sinner in such situations, that precisely this or that temptation shall assail him—links the thoughts to certain determinate objects of sinful desire, and secures their remaining attached to these, and not starting off to others. The hatred in the heart belonged to Shimei himself; but it was God's work that this hatred should settle so peculiarly upon David, and should show itself in exactly the manner it did. It was David's own fault that he became elated with pride; the course of action which this pride was to take was accidental, so far as he was concerned; it belonged to God, who turns the hearts of kings like the rivers of waters. Hence it is said: "The anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah."[1] Yet was he not thereby in the least justified, and therefore, ver. 10, he confesses that he had greatly sinned, and prays the Lord to take away his iniquity.'[2]

Now, applying these views to the case of Pharaoh, it was certainly his own proud and wicked heart which prompted him to refuse the command of God to let Israel go. But he might have retained that disposition in all its force, and yet have acted differently from what he did. Mere selfishness, or considerations of policy, might have induced him to restrain it, as from like motives, not from any proper change of heart, his magicians first, and afterwards his counsellors, appear to have wished.[3] But the hand of God exerted such control over him,

[1] 2 Sam. xxiv. 1.

[2] *Authentie*, ii. p. 466. See also Calvin's *Institutes*, B. i. c. 18, and B. ii. c. 4, for the proof, rather than the explanation, of the fact, that 'bare permission is too weak to stand, and that it is the merest trifling to substitute a bare permission for the providence of God, as if He sat in a watch-tower, waiting for fortuitous events, His judgments meanwhile depending on the will of man.'

[3] Ex. viii. 19, x. 7.

› bounded and hedged him in, that while he clung to the evil rinciple, he must pursue his infatuated and foolhardy course: iis one path lay open to him. And for his doing so, two iings were necessary, and in these the action of Omnipotence as displayed:—1. First, the strong and courageous disposi-on capable of standing fast under formidable dangers and rappling with gigantic difficulties,—a natural endowment which ɔuld only have been derived from God. That such a disposi-on should have been possessed in so eminent a degree by the 'haraoh who then occupied the throne of Egypt, was the result f God's agency, though Pharaoh alone was responsible for its buse. 2. But, besides, there was needed such a disposal of ircumstances as might tend to prompt and stimulate to the tmost this disposition of Pharaoh; for otherwise it might have iin comparatively dormant, or at least might have been far rom running such a singularly perverse and infatuated course. Iere also the hand of God manifested its working. It was Ie who, in the language of Tholuck, 'brought about those cir-umstances which made the heart disposed to evil still harder.' Iany writers, who substantially admit this, limit the circum-tances tending to produce the result in question to the lenity nd forbearance of God, in so readily and frequently releasing 'haraoh from the execution of judgment. There can be no loubt that this was one of the circumstances which, on such a nind as his, would be fitted to produce a hardening effect; but t was not the only nor the chief one: there were others, which nust have had a still more powerful tendency in the same lirection, and which were also more properly judicial in their haracter. Such, in the first instance, and most evidently, was he particular kind of miracles which Moses was instructed to vork at the commencement of his operations,—the transforming f his rod into a serpent, and back again to a rod; for this was recisely the field on which Pharaoh might be tempted to think ie could successfully compete with Moses, and might rival at east, if not outdo, the pretended messengers of Heaven. How-ver inexplicable the fact may be, of the fact itself there can e no question, that from time immemorial the art of working xtraordinary, and to all appearance supernatural, effects on erpents has been practised by a particular class of persons in

Egypt—the Psylli. Many of the ancients have written of the wonderful exploits of those persons, and celebrated their magical power, both to charm serpents at their will, and to resist unharmed the bites of the most venomous species. And it would seem, by the accounts of some of the most recent inquirers, that descendants of the ancient brotherhood still exist in Egypt, forming an association by themselves, and able to handle without fear or injury the most noxious serpents, to walk abroad with numbers of them coiling around their necks and arms, and to make certainly one species of them rigid like a rod, and feign themselves dead.[1] It is also certain, that when they do these wonders, they are in a sort of frenzied or ecstatical condition, and are believed by the multitude to be under divine influence. That this charming influence was, at least in its origin and earlier stages, the offspring to some extent of demoniacal power, is not inconsistent with what Scripture testifies concerning the workings of that power generally, and is most naturally implied in the particular statements made respecting the magicians when contending with Moses. For although we might, without much violence to the interpretation of the text, suppose it to represent that as being done which to all appearance was done, without being understood positively to affirm that the effect was actually produced; yet the language used of their changing the rods into serpents, and on a small scale also turning water into blood, and producing frogs, does in its proper import indicate something supernatural —corresponding, as we conceive, to the wonders of the demoniacal possessions of our Lord's time, and still more closely perhaps to 'the working of Satan with all power, and signs, and lying wonders,' which is made to characterize the coming of Antichrist.[2] But even without pressing this, the mere fact

[1] See the quotations from the ancients in Bochart, *Hieroz.* ii. pp. 393 and 394; and for the account of the moderns, Hengstenberg's *Egypt and Books of Moses*, pp. 98–103. See also Mr. Lane's account of the modern serpent-charmers (*Modern Eg.* c. 20), who represents them as certainly doing extraordinary feats, but states it as an ascertained fact, that they do not carry serpents of a venomous nature about their persons till they have extracted the poisonous teeth. It is to be inferred that the ancient Psylli did the same, though they professed differently.

[2] Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xiii. 13.

of there being then a class of persons in the service of Pharaoh who themselves pretended, and were generally believed, to be possessed of a divine power to work the wonders in question, must evidently have acted as a temptation with Pharaoh to resist the demands of Moses, being confident of his ability to contend with him on this peculiar field of prodigies. And having fairly ventured on the arena of conflict, we can easily understand how, with a proud and Heaven-defying temper like his, he would scorn to own himself vanquished; even though the miraculous working of Moses clearly established its superiority to any act or power possessed by the magicians, and they themselves were at last compelled to retire from the field, owning the victory to be Jehovah's.

This, however, was only one class of the circumstances which were arranged by God, and fitted to harden the heart of Pharaoh. To the same account we must also place the progressive nature of the demands made upon him, in beginning first with a request for leave of three days' absence to worship God; then, when this was granted for all who were properly capable of taking part in the service, insisting on the same liberty being extended to the wives and children; and again, when even this was conceded, claiming to take with them also their flocks and herds: so that it became evident an entire escape from the land was meditated.[1] There was no deceit, as the adversaries of revelation have sometimes alleged, in this gradual opening of the divine plan; nor, when the last and largest demand was made, was more asked than Pharaoh should from the first have voluntarily granted. But so little was sought at the beginning to make the unreasonableness of his conduct more distinctly apparent, and the gradual and successive enlargement of the demand was intended to act as a temptation, to prove him, and bring out the real temper of his heart.

Finally, of the same character also was the last movement of Heaven in this marvellous chain of providences—the leading of the children of Israel, as into a net, between the Red Sea and the mountains of the wilderness, fitted, as it so manifestly was, to suggest the thought to Pharaoh, when he had recovered a little from his consternation, and felt the humiliation of his

[1] Ex. v. 3, x. 9, 25, 26.

defeat, that now an opportunity presented itself of retrieving his lost honour, and with one stroke avenging himself on his enemies. He was thus tempted, in the confident hope of victory, to renew the conflict, and, when apparently sure of his prey, was led, by the opening of the sea for the escape of the Israelites, and the removal of the divine cloud to the rear, so as to cover their flight, into the fatal snare which involved him in destruction. In the whole, we see the directing and controlling agency of God, not in the least interfering with the liberty of Pharaoh, or obliging him to sin, but still, in judgment for his sinful oppression of the Church of God, and unjust resistance to the claims of Heaven, placing him in situations which, though fitted to influence aright a well-constituted mind, were also fitted, when working on such a temperament as his, to draw him into the extraordinary course he took, and to render the series of transactions, as they actually occurred, a matter of moral certainty.

But to return to the wonders which Moses was commissioned to perform: it is to be borne in mind that the humiliation of Pharaoh was not their only design, nor even the redemption of Israel their sole end. The manifestation of God's own glory was here, as in all His works, the highest object in view; and this required that the powers of Egyptian idolatry, with which the interest of Satan was at that time peculiarly identified, should be brought into the conflict, and manifestly confounded. For this reason, also, it was that the first wonders wrought had such distinct reference to the exploits of the magicians or serpent-charmers, who were the wonder-workers connected with that gigantic system of idolatry, and the main instruments of its support and credit in the world. They were thus naturally drawn, as well as Pharaoh, into the contest, and became, along with him, the visible heads and representatives of the 'spiritual wickedness' of Egypt. And since they refused to own the supremacy and accede to the demands of Jehovah, on witnessing that first and, as it may be called, harmless triumph of His power over theirs; since they resolved, as the adversaries of God's and the instruments of Satan's interest in the world, to prolong the contest, there remained no alternative but to visit the land with a series of judgments, such as might clearly prove

the utter impotence of its fancied deities to protect their votaries from the might and vengeance of the living God. It is when considered in this point of view, that we see the agreement in principle between the wonders proceeding from the instrumentality of Moses, and those wrought by the hand of Christ. They seem at first sight to be entirely opposite in their character,—the one being severe and desolating plagues; the other, miracles of mercy and healing. This seeming contrariety arises from their having been wrought on entirely different fields,—those of Moses on an avowedly hostile territory, those of Christ on a land and among a people that were peculiarly His own. But as in both cases alike there was a mighty adversary, whose power and dominion were to be brought down, so the display given in each of miraculous working told with the same effect on his interest, though somewhat less conspicuously in the one case than in the other. While Christ's works were, in the highest sense, miracles of mercy, supernatural acts of beneficence towards 'His own,' they were, at the same time, triumphant displays of divine over satanic agency. 'The Son of God was manifested to destroy the works of the devil.' As often as His hand was stretched out to heal, it dealt a blow to the cause of the adversary; and the crowning part of the Redeemer's work on earth, His dying the accursed death of the cross, was that which at once perfected the plan of mercy for the faithful, and judged and spoiled the prince of darkness.[1] In like manner we see mercy and judgment going hand in hand in the wonders that were done by the instrumentality of Moses on the 'field of Zoan;' only, from that being the field of the adversary, and the wonders being done directly upon him, the judgment comes more prominently into view. It was essentially a religious contest between the God of heaven on the one side, and the powers of Egyptian idolatry on the other, as represented by Pharaoh and his host; and as one stroke after another was inflicted by the arm of Omnipotence, there was discovered the nothingness of the divinities whose cause Pharaoh maintained, and in whose power he trusted, while 'the God of Israel triumphed gloriously, and in mercy led forth the people whom He had redeemed, to His holy habitation.'

[1] Matt. xii. 28–30; Luke x. 18, 19, xi. 20; 1 John iii. 8.

It is not necessary that we should show, by a minute examination of each of the plagues, how thoroughly they were fitted to expose the futility of Egyptian idolatry, and to show how completely everything there was at the disposal of the God of Israel, whether for good or evil. The total number of the plagues was ten, indicating their completeness for the purposes intended by their infliction. The first nine were but preparatory, like the miraculous works which Christ performed during His active ministry; the last was the great act of judgment, which was to carry with it the complete prostration of the adversary, and the deliverance of the covenant people. It was therefore, from the first, announced as the grand means to be employed for the accomplishment of Israel's redemption.[1] But the preceding miracles were by no means unnecessary, as they tended to disclose the absolute sovereignty of Jehovah over the whole province of nature, as well as over the lives of men (which came out in the last plague), and His power to turn whatever was known of natural good in Egypt into an instrument of evil, and to aggravate the evil into tenfold severity. This was manifestly the general design; and it is not necessary to prove, either that these plagues were quite different in their nature from anything commonly known in Egypt, or that each one of them struck upon some precise feature of the existing idolatry. In reference to the first of these points, we cannot agree with those who hold that in the natural phenomena of Egypt there was a corresponding evil to each one of the plagues, and that the plague only consisted in the supernatural degree to which the common evil was carried; nor can any proof be adduced in support of this at all satisfactory. But as the evil principle (Typhon) was worshipped in Egypt not less than the good, and worshipped, doubtless, because of his supposed power over the hurtful influences of nature,[2] we might certainly expect that *some* at least of the plagues would appear to be only an aggravation of the natural evils to which that land was peculiarly exposed: so that these, as well as its genial and

[1] Ex. iv. 22, 23.

[2] Plutarch, *de Iside et Osiride*, pp. 362, 380. See also the note of Mosheim to Cudworth's *Intellectual System*, vol. i. p. 353, Tegg's ed., and Bochart, *Hieroz.* Lib. ii. c. 34.

beneficent properties, might be seen to be under the control of Jehovah. Of this kind unquestionably was the third plague (that of lice, or, as is now generally agreed, of the gnats, with which Egypt peculiarly abounds, and which all travellers, from Herodotus to those of the present day, concur in representing as a source of great trouble and annoyance in that country).[1] Of the same kind, also, was the plague of flies, which swarm in Egypt, and that also of the locusts;[2] to which we may add the plague of boils, which Scripture itself mentions as possessing a peculiarly Egyptian character.[3] But while we can easily account for the production, on a gigantic scale, of these natural evils, the same object—viz. the executing of judgment upon the gods of Egypt—would also lead us to expect other plagues of an entirely different kind, in which the natural good was restrained, and even converted into a source of evil. For in this way alone could confusion be poured upon the worship of the good principle, and which, there as elsewhere, took the form of a deification of the genial and productive powers of nature. Some of these belonged to Egypt in a quite extraordinary degree, and were regarded as constituting its peculiar glory. Such especially was the Nile, which was looked upon as identical with Osiris, the highest god, and to which Pharaoh himself is evidently represented as paying divine honours.[4] Such, also, are its almost cloudless sky and ever-brilliant sun, rendering the climate so singularly clear and settled, that a shade is seldom to be seen; and not only the more violent tempests, but even the gentlest showers of rain, are a rarity. Hence of the earlier plagues, the two first—those of the turning of the water into blood, and the frogs—took the form of a judgment upon the Nile, converting it from being the most beneficial and delightful, into the most noxious and loathsome, of terrestrial objects; while in the two later plagues of the tempest and the thick darkness, the Egyptians saw their crystal atmosphere and resplendent heavens suddenly compelled to wear an aspect of

[1] See the note in the *Pictorial Bible* on Ex. viii. 17; also Hengstenberg's *Eg. and Books of Moses*, for quotations from various authorities.

[2] Ibid. [3] Deut. xxviii. 27.

[4] Ex. vii. 15, viii. 20. See Hengstenberg, p. 109, where the authorities are given; also Vossius, *de Origine et Prog. Idololatriæ*, Lib. ii. c. 74, 75.

indescribable terror and appalling gloom. So that whether Nature were worshipped there in respect to her benignant or her hurtful influences, the plagues actually inflicted were equally adapted to confound the gods of Egypt,—in the one case by changing the natural good into its opposite evil, and in the other by imparting to the natural evil a supernatural force and intensity.[1]

Taking this general and comprehensive view of the preliminary plagues, it will easily be seen that there is no need for our seeking to find in each of them a special reference to some individual feature of Egyptian idolatry. If they struck at the root of that system in what might be called its leading principles, there was obviously no necessity for dealing a separate and successive blow against its manifold shades and peculiarities of false worship. For this an immensely greater number than nine or ten would have been required. And as it is, in attempting to connect even these ten with the minutiæ of Egyptian idolatry, much that is fanciful and arbitrary must be resorted to. So long as we keep to the general features and design, the bearing of the wonders wrought can be made plain enough; but those who would lead us more into detail, take for granted what is not certain, and sometimes even affirm what is manifestly absurd. To say, for example, that the plague of flies had any peculiar reference to the worship of Baal-zebub, the Fly-god, assumes a

[1] We are surprised that Hengstenberg (also Kurtz) did not see the necessity of the one class of wonders as well as of the other, for the object in view. He has hence laboured to find a corresponding natural evil to *all* the plagues, and in some of the cases has most palpably laboured in vain. He is at pains to prove that the Nile, when swollen, has somewhat of a reddish colour, and that it is not without frogs,—the wonder, indeed, would be if it were otherwise in either respect; but he has not produced even the shadow of proof that these things belonged to it to such an extent as to render it nauseous or unwholesome, or so much as to suggest the idea of a plague. On the contrary, the redness of the water is rather a sign of its becoming again fit for use.—(See *Pictorial Bible* on Ex. vii. 17.) Resort is had by Kurtz, and some others, for a natural basis, to a lately discovered fact, that a slightly red tinge is occasionally given to the waters of the Nile by certain microscopical fungi or infusoria. But microscopical observations in such a case are entirely out of the question, so long as the people know nothing of it as a practical evil. The same virtually may be said of storms and thunder, which are all but unknown in Egypt.

god to have been worshipped there who is not known for certain to have had a place in the mythology of Egypt. It is equally arbitrary to connect the plague of locusts with the worship of Serapis. And it is surely to draw pretty largely on one's credulity, to speak of the miracle on the serpents as intended to destroy these, on account of their being the objects of worship; or to set forth the plague on cattle as aimed at the destruction of the entire system of brute worship, as if no cattle were killed in Egypt, because the Deity was there worshipped under that symbol![1] The general argument is weakened by being coupled with such puerilities; and the solemn impression also, which the wonders were designed to produce, would have been frittered down and impaired, rather than deepened, by so many allusions to the mere details of the system.

But now, when God had by the first nine plagues vindicated His power over all that was naturally good or evil in Egypt, and had thus smitten with judgment their nature-worship in both of its leading characteristics, the adversary being still determined to maintain his opposition, it was time to inflict that last and greatest judgment, the execution of which was from the first designed to be the death-blow of the adversary, and the signal of Israel's deliverance. This was the slaying of the first-born, in which the Lord manifested His dominion over the highest region of life. Indeed, in this respect, there is clearly discernible, as was already noticed by Aben-ezra and other Jewish writers,[2] a gradual ascent in the plagues from the lower to the higher provinces of nature, which also tends to confirm the view we have presented of their character and design. The first two come from beneath—from the waters, which may be said to be under the earth (the Nile-blood and the frogs); the next two from the ground or surface of the

[1] The contrary needs no proof, as every one knows who is in the least acquainted with ancient Egypt, that 'oxen generally were used both for food and sacrifice' (Heeren, *Af.* ii. p. 147); and evidence has even been found among the ancient documents, of a company of curriers, or leather-dressers.—(*Ib.* p. 137.) Bryant, in his book on the plagues, led the way to these weak and frivolous opinions, and he has been followed by many without examination. See, for example, the *Philosophy of the Plan of Salvation*, chap. iii.

[2] See in Baumgarten's *Commentary*, i. p. 459.

earth (the lice and the flies); the murrain of beasts and the boils on men belong to the lower atmosphere, as the tempest, the showers of locusts, and the darkness to the higher; so that one only remains, that which is occupied by the life of man, and which stands in immediate connection with the divine power and glory. And, as in the earlier plagues, God separated between the land of Goshen and the rest of Egypt, to show that He was not only the Supreme Jehovah, but also the covenant God of Israel, so in this last and crowning act of judgment it was especially necessary, that while the stroke of death fell upon every dwelling of Egypt, the habitations of Israel should be preserved in perfect peace and safety. But two questions naturally arise here: Why in this judgment upon the life of man should precisely the first-born have been slain? and if the judgment was for the overthrow of the adversary and the redemption of Israel, why should a special provision have been required to save Israel also from the plague?

1. In regard to the first of these points, there can be no doubt that the slaying of the first-born of Egypt had respect to the relation of Israel to Jehovah: 'Israel,' said God, 'is my son, my first-born: if thou refuse to let him go, I will slay thy son, thy first-born.'[1] But in what sense could Israel be called God's first-born son? Something more is plainly indicated by the expression, though no more is very commonly found in it, than that Israel was peculiarly dear to God, had a sort of first-born's interest in His regard. It implies this, no doubt, but it also goes deeper, and points to the divine origin of Israel as the seed of promise; in their birth the offspring of grace, as contradistinguished from nature. Such pre-eminently was Isaac, the first-born of the family, the type of all that was to follow; and such now were the whole family, when grown into a people, as contradistinguished from the other nations of the earth. They were not the whole that were to occupy this high and distinctive relation; they were but the beginning of the holy seed, the first-born of Jehovah, the first-fruits of a redeemed world, which in the fulness was to comprehend 'all kindreds, peoples, and tongues.' Hence

[1] Ex. iv. 22, 23.

the promise to Abraham was, that he should be the father, not of one, but 'of many nations.' But these first-fruits represent the whole, and, themselves alone existing as yet, might now be said to comprehend the whole. If they should be destroyed, the rest could not come into existence, for a redeemed Israel was the only seed-corn of a redeemed world; while if they should be saved, their salvation would be the pledge and type of the salvation of all. And therefore, to make it clearly manifest that God was here acting upon the principle which connects the first-fruits with the whole lump, acting not for that one family merely, and that moment of time then present, but for His people of every kindred and of every age, He takes that principle for the very ground of His great judgment on the enemy, and the redemption thence accruing to His people. As the first-born in God's elect family is to be spared and rescued, so the first-born in the house of the enemy, the beginning of his increase, and the heir of his substance, must be destroyed: the one a proof that the whole family were appointed to life and blessing; the other, in like manner, a proof that all who were aliens from God's covenant of grace, equally deserved, and should certainly in due time inherit, the evils of perdition.

2. In regard to the other question which concerns Israel's liability to the judgment which fell upon Egypt, this arose from Israel's natural relation to the world, just as their redemption was secured by their spiritual relation to God. For, whether viewed in their individual or in their collective capacity, they were in themselves of Egypt: collectively, a part of the nation, without any separate and independent existence of their own, vassals of the enemy, and inhabitants of his doomed territory; individually, also, partakers of the guilt and corruption of Egypt. It is the mercy and grace alone of God's covenant which makes them to differ from those around them; and therefore, to show that while, as children of the covenant, the plague should not come nigh them, not a hair of their head should perish, they still were in themselves no better than others, and had nothing whereof to boast, it was at the same time provided that their exemption from judgment should be secured only by the blood of atonement. This blood of the lamb, slain and sprinkled upon their door-posts, was a sign

between them and God: the sign on His part, that, according to the purport of His covenant, He accepted a ransom in their behalf, in respect to which He would spare them, 'as a man spareth his son;' and the sign on their part, that they owned the God of Abraham as their God, and claimed a share in the privileges which He so freely vouchsafed to them. Thus, in their case, 'mercy rejoiced against judgment;' yet so as clearly to manifest, that had they been dealt with according to their desert, and with respect merely to what they were in themselves, they too must have perished under the rebuke of Heaven.

It was in consideration of the perfectly gratuitous nature of this salvation, and to give due prominence and perpetuity to the principle on which the judgment and the mercy alike proceeded, that the Lord now claimed the first-born of Israel as peculiarly His own. The Israelites in their collective capacity were His first-born, and as such were saved from death, the just desert and doom of sin which others inherited; but within that election there was henceforth to be another election, —a first-born among these first-born, who, as having been the immediate subjects of the divine deliverance, were to be peculiarly devoted to Him. They were to be set apart, or literally, 'to be made to pass over to God,'[1] leaving what might be called the more common ground of duty and service, and connecting themselves with that which belonged exclusively to Himself. It implied that they had in a sense derived a new life from God,—lived, in a sense, out of death, and consequently were bound to show that they did so, by living after a new manner, in a course of holy consecration to the Lord. This was strikingly taught in the ordinance regarding the first-born of cattle and beasts, afterwards introduced, of which the clean were to be presented as an offering to the Lord, that is, wholly given up to Him by death;[2] while in the case of the unclean, such as the ass, a lamb was to be sacrificed in its stead. The meaning evidently was, that the kind of consecration to Himself which the Lord sought from the first-born, as it sprung from an act of redemption, saving them from guilt and death, so it was to be made good by a separation, on the one hand,

[1] Ex. xiii. 12. [2] Ex. xxii. 29, 30, xxxvi. 19, 20.

from what was morally unclean, and, on the other, by a self-dedication to all holy and spiritual services. But then, as the redemption in which they had primarily participated was accorded to them in their character as the first-fruits, the representatives of their respective households, and all the households equally shared with them in the deliverance achieved, so it was manifestly the mind of God that their state and calling should be regarded as substantially belonging to all, and that in them were only to be seen the more eminent and distinguished examples of what should characterize the people as a whole. Hence they were in one mass presently addressed as 'a kingdom of priests and an holy nation;'[1] they were called to be generally what the first-born were called to be pre-eminently and peculiarly. In short, as these first-born had been taken in their redemption for the proxies of the whole, so were they in their subsequent consecration to be the symbolical lights and patterns of the whole. Nor was any change in this respect made by the substitution of the tribe of Levi in their room.[2] For this, as will appear in its proper place, was only the supplanting of a less by a more perfect arrangement, which was also done in such a way as to render most distinctly manifest the representative character of the tribe, which entered into the place of the first-born;—so that we see here, at the very outset, what was God's aim in the redemption of His people, and how it involved not simply their release from the thraldom and the oppression of Egypt, but also their standing in a peculiar relation to Himself, and their call to show forth His glory. We perceive in this act of redemption the kernel of all that was afterwards developed, as to duty and privilege, by the revelations of law and the institutions of worship. And we see also what a depth of meaning there is in the expression used in Heb. xii. 23, where it is represented as the ennobling distinction of Christians, that they have 'come to the Church of the first-born, whose names are written in heaven.' To designate the Church as that of the first-born, is to present it to our view in its highest character as being in a state of most blessed nearness to God, having a peculiar interest in His favour, and a singular destination to promote the ends of His

[1] Ex. xix. 6. [2] Num. iii. 12.

righteous government; it is the calling and destination of those who have been ransomed from the yoke of servitude, to live henceforth to His glory, and minister and serve before Him.

When we come to consider the commemorative institution of the Passover, we shall see how admirably its services were adapted to bring out and exhibit to the eye of the Church the great principles of truth and duty, which were involved in the memorable event in providence we have now been reviewing. But before we leave the consideration of it as an act of providence, there is another point connected with it, at which we would briefly glance, and one in which the Egyptians and Israelites were both concerned. We refer to what has been not less unscripturally than unhappily called 'the borrowing of jewels' from the Egyptians by the Israelites on the eve of their departure.[1] That the sacred text in the original gives no countenance to this false view of the transaction, we have explained in the note below; and, indeed, the whole circumstances of the case render it quite incredible that there should have been a borrowing and lending in the proper sense of the

[1] The sense of *borrowing* was, by a mistranslation of the Septuagint on ch. xii. 35, first given to the Hebrew word. This misled the Fathers, who were generally unacquainted with Hebrew; and even Jerome adopted that meaning, though possessed of learning sufficient to detect the error. The Hebrew word is שאל, which simply means to ask or demand: 'Speak now to the ears of the people, and let every man ask of his neighbour jewels (rather, articles) of gold,' etc. (ch. xi. 1–3). It is the same word that is used in xii. 36, and which has there so commonly obtained the sense of *lending*. Here it is in the Hiphil or cause-form, and strictly means, 'to cause another to ask,' = give, or present. Rendered literally, the first part of the verse would stand, 'And the Lord gave the people favour in the sight of the Egyptians, and they made them to ask or desire.' This can only mean, that the Lord produced such an impression upon the minds of the Egyptians in favour of the Israelites, that, so far from needing to be cozened or constrained to part with the articles of gold, silver, and apparel, they rather invited the Israelites to ask them: take what you will, we are willing to give all. Even Ewald, though the narrative is merely a tradition in his account, which he handles after his own fashion, yet affirms it to be the self-evident import of the account, that the plundering was no act of theft, that only Pharaoh's subsequent breach of promise rendered the restoration of the goods impracticable, and that the turn matters took was to be regarded as a kind of divine recompense.—(*Gesch.* ii. p. 87.)

term. It is not conceivable that now, when Moses had refused to move, unless they were allowed to take with them all their flocks and herds, any thought should have been entertained of their return. Nor could this, at such a time, have been wished by any; for after the land had been smitten by so many plagues on account of them, and when, especially by the last awful judgment, every heart was paralyzed with fear and trembling, the desire of the Egyptians must have run entirely in the opposite direction. Such, we are expressly told, was the case; for 'the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We be all dead men.' Besides, what possible use could they have had for articles of gold, silver, and apparel, if they were only to be absent for a few days? The very request must have betrayed the intention, and the utmost credulity on the part of the Egyptians could not have induced them to give on such a supposition. It is further evident that this must have been the general understanding in Egypt, from the numbers—'the mixed multitude,' as they are called—who went along with the Israelites, and who must have gone with them under the impression that the Israelites were taking a final leave of the country. Hence the reasoning of Calvin and other commentators—who, under the idea of its being a proper borrowing and lending, endeavour to justify the transaction by resting on the absolute authority of God, who has a right to command what He pleases—falls of itself to the ground.

Now, that this giving on the part of the Egyptians, and receiving on the part of the Israelites, was intimately connected with God's great work of judgment on the one, and mercy to the other, is manifest from the place it holds in the divine record. It was already foretold to Abraham, that his posterity should come forth from the land of their oppression with much substance. That the prediction should be fulfilled in this particular way, was declared to Moses in God's first interview with him. And both then, and immediately before it took place, and still again when it did take place, the Lord constantly spoke of it as His own doing,—a result accomplished by the might of His outstretched arm upon the Egyptians.[1] We can

[1] Ex. iii. 21, 22, xi. 36.

never imagine that so much account would have been made of it, if the whole end to be served had simply been to provide the Israelites with a certain supply of goods and apparel. A much higher object was unquestionably aimed at. As regards the Egyptians, it was a part of the judgment which God was now visiting upon them for their past misdeeds, and which here, as not unfrequently happened, was made to take a form analogous to the sin it was designed to chastise. Thus, in another age, when the Israelites themselves became the objects of chastisement, they said, 'We will flee upon horses, therefore (said God) ye shall flee, and they that pursue you shall be swift.'[1] And again, in Jeremiah, 'Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.'[2] In like manner here, the Egyptians had been long acting the part of oppressors of God's people, seeking by the most harsh and tyrannical measures to weaken and impoverish them. And now, when God comes down to avenge their cause, He constrains Egypt to furnish them with a rich supply of her treasures and goods. No art or violence was needed on their part to accomplish this; the thing was in a manner done to their hand. The enemies themselves became at last so awed and moved by the strong hand of God upon them, that they would do anything to hasten forward His purpose. Their proud and stubborn hearts bow beneath His arm, like tender willows before the blast; and they feel impelled by an irresistible power to send forth, with honour and great substance, the very people they had so long been unjustly trampling under foot. What a triumphant display of the sovereign might and dominion of God over the adversaries of His cause! What a striking manifestation of the truth, that He can not only turn their counsels into foolishness, but also render them unconscious instruments of promoting His glory in the world! And what a convincing proof of the folly of those who would enrich themselves at the expense of God's interest, or would enviously prevent His people from obtaining what they absolutely need of worldly means to accomplish the service He expects at their hands!

Yet, palpable as these lessons were, and affectingly brought

[1] Isa. xxx. 16. [2] Jer. v. 19.

home to the bosoms of the Egyptians, they proved insufficient to disarm their hostility. The pride of their monarch was only for the moment quelled, not thoroughly subdued; and as soon as he had recovered from the recoil of feeling which the stroke of God's judgment had produced, he summoned all his might to avenge on Israel the defeat he had sustained; but only with the effect of leaving, in his example, a more memorable type of the final destruction that is certain to overtake the adversaries of God. In a few days more the shores of the Red Sea resounded with the triumphant song of Moses: 'I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. . . . . The Lord is a man of war: the Lord is His name. Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red Sea. Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee: Thou sentest forth Thy wrath, which consumed them as stubble. And with the blast of Thy nostrils the waters were gathered together,' etc. Of this song, 'composed on the instant of deliverance, and chanted to the music of the timbrel,' Milman justly says: 'What is the Roman arch of triumph, or the pillar crowded with sculpture, compared, as a memorial, to the Hebrew song of victory; which, having survived so many ages, is still fresh and vivid as ever, and excites the same emotions of awe and piety in every human breast susceptible of such feelings, which it did so many ages past in those of the triumphant children of Israel?'[1] How closely also the act of victorious judgment this ode celebrates stands related to future acts of a like kind,—how, especially, it was intended to foreshadow the final putting down of all power and authority that exalts itself against the kingdom of Christ, is manifest from Rev. xv. 3, where the glorious company above are represented as singing at once the song of Moses and of the Lamb, in the immediate prospect of the last judgments of God, and of all nations being thereby led to come and worship before Him! It is also in language entirely similar, and indeed mani-

[1] *History of the Jews*, third ed. vol. i. p. 95.

festly borrowed from that song of Moses, that the apostle, in 2 Thess. ii. 8, describes the sure destruction of Antichrist, 'whom the Lord shall consume with the spirit (or breath) of His mouth, and shall destroy with the brightness of His coming.' Overlooking the scriptural connection between the earlier and the later here in God's dealings, between the type and the antitype,—overlooking, too, the rise that has taken place in the position of the Church, and its relations to the world, by the introduction of Christianity, not a few writers have sought to fasten upon those prophetic passages of the New Testament an interpretation which is too grossly literal even for the original passage in the Old, as if nothing would fulfil their import but a corporeally present Saviour, inflicting corporeal and overwhelming judgments on adversaries in the flesh. The work of judgment celebrated in the song of Moses is ascribed entirely to the Lord: it is He who throws the host of Pharaoh into the sea, and by the strength of His arm lays the enemy low. But did He do so by being visibly present? or did He work without any inferior instrumentality? Was there literally a stretching out of His own arm? or did He actually send forth a blast from His nostrils? But if no one would affirm such things in regard to the overthrow of Pharaoh, how much less should it be affirmed in regard to the destruction of Antichrist, with his ungodly retainers! Here the Church has to do, not with a single individual, an actual king and his warlike host, as in the case of Pharaoh, but with an anti-christian system and its wide-spread adherents; and the real victory must be won, not by acts of violence and bloodshed, but by the spiritual weapons which shall undermine the strong-holds of error and diffuse the light of divine truth. Whenever the Lord gives power to those weapons to overcome, He substantially repeats anew the judgment at the Red Sea; and when all that exalteth itself against the knowledge of Christ shall be put down by the victorious energy of the truth, then shall be the time to sing 'the song of Moses and of the Lamb.'

SECTION FOURTH.

THE MARCH THROUGH THE WILDERNESS—MANNA—WATER FROM THE ROCK—THE PILLAR OF CLOUD AND FIRE.

THE children of Israel are now in the condition of a ransomed people, delivered from the yoke of the oppressor, and personally in a state of freedom and enlargement. They have been redeemed for the inheritance, but still the inheritance is not theirs; they are separated from it by a great and terrible wilderness, where many trials and difficulties must certainly be encountered, and nature, if left to itself, will inevitably perish. They were not long in feeling this. To the outward eye, the prospect which lay immediately before them, when they marched from the shores of the Red Sea, was peculiarly dark and disheartening. The country they had left behind, with all the hardships and oppressions it had latterly contained for them, was still a rich and cultivated region. It presented to the eye luxuriant fields, and teemed with the best of nature's productions; they had there the most delicious water to drink, and were fed with flesh and bread to the full. But *now*, even after the most extraordinary wonders had been wrought in their behalf, and the power that oppressed them had been laid low, everything assumes the most dismal and discouraging aspect: little to be seen but a boundless waste of burning sand and lifeless stones; and a tedious march before them, through trackless and inhospitable deserts, where it seemed impossible to find for such an immense host even the commonest necessaries of life. What advantage was it to them in such a case, to have been brought out with a high hand from the house of bondage? They had escaped, indeed, from the yoke of the oppressor, but only to be placed in more appalling circumstances, and exposed to calamities less easy to be borne. And as death seemed inevitable anyhow, it might have been as well,

at least, to have let them meet it amid the comparative comforts they enjoyed in Egypt, as to have it now coming upon them through scenes of desolation and the lingering horrors of want.

Such were the feelings expressed by the Israelites shortly after their entrance on the wilderness, and more than once expressed again as they became sensible of the troubles and perils of their new position.[1] If they had rightly interpreted the Lord's doings, and reposed due confidence in His declared purposes concerning them, they would have felt differently. They would have understood that it was in the nature of things impossible for God to have redeemed them for the inheritance, and yet to suffer any inferior difficulties by the way to prevent them from coming to the possession of it. That redemption carried in its bosom a pledge of other needful manifestations of divine love and faithfulness. For, being in itself the greatest, it implied that the less should not be withheld; and being also the manifestation of a God who, in character as in being, is the same yesterday, to-day, and for ever, it bespoke His readiness to give, in the future, similar manifestations of Himself, in so far as such might be required.

The Israelites, however, who were still enveloped in much of the darkness and corruption of Egypt, though they were outwardly delivered from its thraldom, understood as yet comparatively little of this. They knew not how much they had to expect from God, as the JEHOVAH, the self-existent and unchangeable, who, as such, could not leave the people whom He had redeemed to want and desolation, but must assuredly carry on and perfect what He had so gloriously begun. They readily gave way, therefore, to fears and doubts, and even broke out into open murmuring and discontent. But this only showed how much they had still to learn in the school of God. They had yet to obtain a clearer insight into God's character, and a deeper consciousness of their covenant relation to Him. And they could not possibly be in a better position for getting this, than in that solitary desert where the fascinating objects of the world no longer came between them and God. *There* they were in a manner forced into intimate dealings with God; being constantly impelled by their necessities, on the one hand,

[1] Ex. xv. 24, xvi. 2, xvii. 2, 3; Num. xi., xx.

to throw themselves upon His care, and drawn, on the other, by His gracious interpositions in their behalf, into a closer acquaintance with His character and goodness. By the things they suffered, not less than those they heard, they were made to learn obedience, and were brought through a fitting preparation for the calling and destiny that was before them. Even with all the advantages which their course of wilderness-training possessed for this purpose, it proved insufficient for the generation that left Egypt with Moses; and the promise of God required to be suspended till another generation had sprung up, in whom that training, by being longer continued, was to prove more thoroughly effectual. So again, in later times, when their posterity had fallen from their high calling, the Lord had again to put them through a discipline so entirely similar to the one now undergone, that it is spoken of as a simple repetition of what took place after the deliverance from Egypt.[1] And is it not substantially so still with the sincere believer in Christ? Spiritually he enters upon a desert the moment he takes up his Master's cross and begins to die to the world, and never altogether leaves it till he enters the rest which remains for the people of God. But what life to him here may be, will necessarily depend to a large extent on the use he makes of his privileges as a believer, and the manner in which he prosecutes his calling in the Saviour. If his soul prospers, he may, as to other things, be in health and prosperity, and his present condition may approach nearer and nearer to that which awaits him hereafter.

In regard to the Lord's manifestations and dealings toward Israel during this peculiar portion of their history, the general principle unfolded is, that while He finds it needful to prescribe to His ransomed people a course of difficulty, trial, and danger, before putting them in possession of the inheritance, He gives them meanwhile all that is required for their support and well-

[1] See Ezek. xx. 35, 36, and the beautiful passage, Hos. ii. 14–23, which describe the course to be adopted for restoring a degenerate Church, and God's future dealings with her, as if the whole were to be a re-enacting of the transactions which occurred at the beginning of her history. The same mode of procedure was to be adopted now which had been pursued then, though the actual scenes and operations were to be widely different.

being, and brings to them discoveries of His gracious nearness to them, and unfailing love, such as they could not otherwise have experienced.

I. This appeared, first of all, in the supply of food provided for them, and especially in the giving of manna, which the Lord sent them in the place of bread. It is true that the manna might not necessarily form, nor can scarcely be supposed to have actually formed, their only means of subsistence during the latter and longer period of their sojourn in the wilderness; for, to say nothing of the quails, of which at first in kindness, and again in anger, a temporary supply was furnished them,[1] there were within reach of the Israelites not a few resources of a common kind. The regions which they traversed, though commonly designated by the name of desert, are by no means uniform in their character, and contain in many places pasturage for sheep and cattle. Hence considerable tribes have found it possible, from the most distant times, to subsist in them—such as the Ishmaelites, Midianites, Amalekites. That the Israelites afterwards availed themselves of the means of support which the wilderness afforded them, in common with these tribes of the desert, is clear from what is mentioned of their flocks and herds. They are expressly said to have left Egypt with large property in these;[2] and that they were enabled to preserve, and even perhaps to increase, these possessions, we may gather from the notices subsequently given concerning them, especially from the mention made of the cattle, when they sought liberty to pass through the territory of Edom;[3] and from the very large accumulation of flocks and herds by Gad and Reuben, which led to their obtaining a portion beyond the bounds of what was properly the promised land.[4] The Israelites thus had within themselves considerable resources as to the supply of food; and the sale of the skins and wool, and what they could spare from the yearly increase of their possessions, would enable them to purchase again from others. Besides, the treasure which they brought with them from Egypt, and the traffic which they might carry on in the fruit, spices, and other native productions of the desert, would furnish them

[1] Ex. xvi.; Num. xi. [2] Ex. xii. 38. [3] Num. xx. 19. [4] Num. xxxii.

with the means of obtaining provisions in the way of commerce. Nor have we any reason to think that the Israelites neglected these natural opportunities, but rather the reverse; for Moses retained his father-in-law with them, that, from his greater experience of the wilderness-life, he might be serviceable to them in their journeyings and abodes; and it would seem that during the thirty-eight years of their sojourn, appointed in punishment for their unbelief, their encampment was in the neighbourhood of Mount Seir, where they had considerable advantages, both for trade and pasturage. So that the period of their sojourn in the wilderness may have been, and most probably *was*, far from being characterized by the inactivity and destitution which is commonly supposed; for Moses not only speaks of their buying provisions, but also of the Lord having 'blessed them in *all the works of their hands*, and suffered them to lack nothing.'[1]

[1] Num. x. 31; Deut. ii. 6, 7. The view given in the text was maintained by several writers long before the controversies which have recently sprung up respecting the numbers of Israel in the wilderness, and the difficulties connected with their support. See, for example, Vitringa, *Obs. Sac.* lib. v. cap. 15; Hengstenberg's *Bileam*, p. 280. A distinction must be made between the case of the people themselves, and that of their flocks and herds. The exact numbers of the latter are not stated, though such epithets as great and very much are applied to them; but no mention is made of any miraculous supply of food for them; and we are led to infer that ordinarily sufficient pasturage was found for them in the desert. Two considerations are here to be taken into account, by way of explanation. One is, that in point of fact large tracts of good pasture land exist in what goes generally by the name of desert. The desert of Suez, in which before the Exodus, and partly perhaps even after it, the Israelites pastured their flocks, is 'full of rich pasture and pools of water during winter and spring.' So says Burckhardt (*Syria and Palestine*, ii. p. 462), confirmed by later authorities. In the neighbourhood of Sinai itself, in the El Tyh ridge of mountains, which form the northern boundary, Burckhardt testifies that they are peculiarly 'the pasturing-places of the Sinai Bedouins,' and that these 'are richer in camels and flocks than any other of the Towara tribes' (p. 481). Again and again he speaks of falling in with wadys (Wady Genne, Feiran, Kyd, etc.), which were covered with pasturage, sometimes even presenting an appearance of deep verdure. Leake, who edited the travels of Burckhardt, in his preface gives this as the result of B.'s testimony: 'The upper region of Sinai, which forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a

It is clear, however, that these natural resources could not well become available to the Israelites till they had lived for some time in the desert, and had come to be in a manner naturalized to it. To whatever extent they may have been indebted to such means of subsistence, it must have been chiefly during those thirty-eight years that they were doomed

temperate climate, and a soil capable of supporting animal and vegetable nature, was the part of the peninsula best adapted to the residence of near a year, during which the Israelites were numbered and received their laws' (p. xiii.). But another important consideration is, that there is good reason to believe changes to the worse have passed over the region in question—some of them even at no very distant date—which have rendered it greatly less fertile than it once was. Burckhardt and other travellers have found large tracts, which not long previous had been well wooded and clothed with pasture, from various causes reduced to a state of desolation. Ewald admits the fact as incontrovertible, that the peninsula could at the time of the Exodus 'support more human beings (of course also more flocks and herds) than at present.' So also Stanley (*Sinai and Palestine*, p. 24), who reckons it as certain that 'the vegetation of the wadys has considerably decreased,' and mentions various circumstances to account for it. There is nothing, therefore, to argue the improbability of this part of the scriptural narrative, when due allowance is made for all the circumstances of the case; and if anything more might be required, we cannot reasonably doubt that, as the Psalmist suggests, the extraordinary nature of the occasion called forth from above special showers of refreshment (Ps. lxviii. 9). As regards the people themselves, their numbers are more specifically given; and if the numbers are correct, the whole, young and old, cannot be estimated at less than two millions. Nor, after all the conjectures and modes of solution that have been tried on the one side and the other, does it seem probable that the number is exaggerated, or that a body materially smaller could have sufficed for the extensive work of conquest and possession afterwards accomplished by it. That considerable portions of them would often be at some distance from the main body—the camp—is extremely probable, and would hence more readily find a measure of support from natural sources. But still, that for such a body large supplies of a supernatural kind would be required, is certain, and is admitted in the sacred narrative. The *growth* of Jacob's family into such a host seems to imply both the existence of very special influences favouring it (plainly indicated also in Ex. i. 7-12), and a longer residence in Egypt (so, at least, I believe) than is assigned it in the common chronology. I think the statement in Ex. xii. 40, of 430 years' sojourn, should be taken in the strictest sense, and that the genealogies, which seem to conflict with this, should be regarded as abbreviated,—a practice well known to have been in frequent use.

by the judgment of God to make the wilderness their home. And as that period formed an arrest in their progress, a sort of moral blank in their history, during which, as we shall see at the close of this chapter, the covenant and its more distinctive ordinances were suspended, we need not wonder if the things properly typical in their condition should also have suffered a measure of derangement. It is to these things, as they happened to them during their march through the wilderness and encampment around Sinai, that we are to look for the types (in their stricter sense) of Gospel realities. And there can be no doubt that, with reference to this period, the entire people were dependent upon manna for the chief part of their daily support. With a considerable proportion of the people,—those who were in humbler circumstances,—it must, indeed, have been so to the last. Therefore the nocturnal supply could not cease, though it may have varied in amount, till the people actually entered the territory of Canaan. It was the peculiar provision of Heaven for the necessities of the wilderness.[1]

In regard to the manna itself, which formed the chief part of this extraordinary provision, the description given is, that it fell round about the camp by night with the dew; that it consisted of small whitish particles, compared to hoar-frost, coriander-seed, and pearls (for so בְּדֹלַח in Num. xi. 7 should be rendered, not bdellium);[2] that it melted when exposed to the heat of the sun, and tasted like wafers made with honey or

[1] In Ex. xvi. 35 the supply of manna is spoken of as continuing till the people 'came to a land inhabited,' or to their reaching 'the borders of Canaan.' In Josh. v. 12 its actual cessation is said to have taken place only when they had entered Canaan, and ate the corn of the land. Hengstenberg's explanation of the matter does not seem to us quite satisfactory. But why might not the first passage, written in anticipation of the future, indicate generally the period during which the manna was given—viz. the exclusion of the people from a land in such a sense inhabited, that they were still dependent on miraculous supplies of food? Then the passage in Joshua records the fact that this dependence actually ceased only when they had crossed the Jordan, and lay before Jericho; so that we may conclude their conquests to the east of Jordan, though in lands inhabited, had not sufficed till the period in question to furnish an adequate supply to their wants.

[2] See Bochart, *Hieroz.* Pt. ii. pp. 675–7.

like fresh oil. Now it seems that in certain parts of Arabia, and especially in that part which lies around Mount Sinai, a substance has been always found very much resembling this manna, and also bearing its name,—the juice or gum of a kind of tamarisk tree, which grows in that region, called tarfa, oozing out chiefly by night in the month of June, and collected before sunrise by the natives. Such a fact was deemed perfectly sufficient to entitle modern rationalists to conclude that there was no miracle in the matter, and that the Israelites merely collected and used a natural production of the region where they sojourned for a period. But even supposing the substance called manna to have been in both cases precisely the same, there was still ample room for the exertion of miraculous power in regard to the quantity; for the entire produce of the manna found in the Arabian peninsula, even in the most fruitful years, does not exceed 700 pounds, which, on the most moderate calculation, could not have furnished even the *thousandth part* necessary for *one day's* supply to the host of Israel! Besides the enormous disproportion, however, in regard to quantity, there were other things belonging to the manna of Scripture which clearly distinguished it from that found by naturalists—especially its falling with the dew, and on the ground as well as on plants; its consistence, rendering it capable of being used for bread, while the natural is rather a substitute for honey; its corrupting, if kept beyond a day; and its coming in double quantities on the sixth day, and not falling at all on the seventh. If these properties, along with the immense abundance in which it was given, be not sufficient to constitute the manna of Scripture a miracle, and that of the first magnitude, it will be difficult to say where anything really miraculous is to be found.

But this by no means proves the absence of all resemblance between the natural and the supernatural productions in question; and so far from there being aught in that resemblance to disturb our ideas regarding the truth and reality of the miracle, we should rather see in it something to confirm them. For though not always, yet there very commonly is a natural basis for the supernatural, or, at least, an easily recognised connection between the two. Thus, when our Lord proceeded

to administer a miraculous supply of food to the hungry multitudes around Him, He did not call into being articles of food unknown in Judea, but availed Himself of the few loaves and fishes that were furnished to His hand. In like manner, when Jehovah was going to provide in the desert a substitute for the corn of cultivated lands, was it not befitting that He should take some natural production of the desert, and increase or otherwise modify it, in adaptation to the end for which it was required? It is in accordance with all reason and analogy, that this corn of the desert should, to some extent, have savoured of the region with which it was connected; and the few striking resemblances it is found to bear to the produce of the Arabian tamarisk are the stamp of verisimilitude, and not of suspicion; the indication of such an affinity between the two, as might justly be expected, from their being the common production of the same divine hand, only working miraculously in the one case, and naturally in the other.[1]

It is obvious that this miraculous supply of food for the desert was in itself a provision for the bodily, and not for the spiritual nature of the Israelites. Hence it is called by our Lord, 'not the true bread that cometh down from heaven,'

[1] There has been a considerable controversy among the learned, whether the manna of Scripture is to be held as formally the same with that of the shrub in question, or essentially different (see Kurtz's *Hist. of Cov.* vol. iii. s. 3, Trans.). The two main points of difference urged by Kurtz—viz. that the food ate by the Israelites for forty years was not produced by the tarfa shrubs of the desert, and that the one had nutritive qualities which the other has not—must be allowed to constitute most material differences between the two. But still it is important not to overlook the agreements, for these were evidently designed as well as the other. They may be of service also in exposing the fanciful and merely superficial nature of many of the resemblances specified by typical writers between the manna and Christ: for example, the roundness of the manna, which was held to signify His eternal nature; its whiteness, which was viewed as emblematic of His holiness; and its sweetness, of the delight the participation of Him affords to believers. These qualities the manna had simply *as* manna, as possessing to a certain extent the properties of that production of the desert. In such things there was nothing peculiar or supernatural; and it is as unwarrantable to search for spiritual mysteries in them, as it would be for a like purpose to analyze the qualities and appearance of the water which issued from the rock, and which, so applied, would convey in some respects a directly opposite instruction.

because the life it was given to support was the fleshly one, which terminates in death: 'Your fathers did eat manna in the wilderness, and are dead.'[1] And even in this point of view the things connected with it have a use for us, apart altogether from any higher, typical, or prospective reference they might also bear to Gospel things. Lessons may be drawn from the giving and receiving of manna in regard to the interests and transactions of our present temporal life,—properly and justly drawn; only we must not confound these, as is too commonly done, with the lessons of another and higher kind, which it was intended, as part of a preparatory dispensation, to teach regarding the food and nourishment of the soul. For example, the use made of it by the apostle in the second Epistle to the Corinthians (viii. 15), to enforce on the rich a charitable distribution of their means to the needy, so that there might be provided for all a sufficiency of these temporal goods, such as was found by the children of Israel on gathering the manna: this has no respect to any typical bearing in the transaction, as in both cases alike it is the bodily and temporal life alone that is contemplated. In like manner, we should regard it, not in a typical, but only in a common or historical point of view, if we should apply the fact of their being obliged to rise betimes and gather it with their own hands, to teach the duty of a diligent industry in our worldly callings; or the other fact of its breeding worms when unnecessarily hoarded and kept beyond the appointed time, to show the folly of men labouring to heap up possessions which they cannot profitably use, and which must be found only a source of trouble and annoyance. Such applications of the historical details regarding the manna, are in themselves perfectly legitimate and proper, but are quite out of place when put, as they often are, among its typical bearings; as may be seen even by those who do so, when they come to certain of the details,—to the double portion, for example, on the last day of the week, that there might be an unbroken day of rest on the Sabbath; for, if considered, as in the examples given above, with reference merely to what is to be done or enjoyed on earth, the instruction would be false,—the day of rest being the season above all others on which, in a

[1] John vi. 32, 49, 50.

spiritual point of view, men should gather and lay up for their souls. They are here, therefore, under the necessity of mixing up the present with the future, making the six days represent time during which salvation is to be sought, and the seventh eternity, during which it is to be enjoyed. Yet there is an important use of this part also of the arrangement regarding the manna, in reference to the present life, apart altogether from the typical bearing. For when the Lord sent that double portion on the last day of the week, and none on the next, it was as much as to say, that in His providential arrangements for this world, He had given only six days out of the seven for worldly labour, and that if men readily concurred in this plan they should find it to their advantage: they should find, that in the long run they got as much by their six days' labour as they either needed or could profitably use, and should have, besides, their weekly day of rest of spiritual refreshment and bodily repose. Nor can we regard this lesson of small moment in the eye of Heaven, when we see no fewer than three miracles wrought every week for forty years to enforce it—viz. a double portion of manna on the sixth day, none on the seventh, and the preservation of the portion for the seventh from corrupting when kept beyond the usual time.

When we come, however, to consider the divine gift of manna in its typical aspect, as representative of the higher and better things of the Gospel, we must remember that there are two distinct classes of relations—corresponding, indeed, yet still distinct, since the one has immediate respect only to the seen and the temporal, and the other to the unseen and the eternal. In both cases alike there is a redeemed people, travelling through a wilderness to the inheritance promised to them, and prepared for them, and receiving as they proceed the peculiar provision they require for the support of life, from the immediate hand of God. But in the one case it is the descendants of Abraham according to the flesh, redeemed from the outward bondage and oppression of Egypt, at the most from bodily death; in the other, the spiritual members of an elect Church redeemed from the curse and condemnation of sin: in the one, the literal wilderness of Arabia, lying between Egypt and Palestine; in the other, the figurative wilderness of a present world: in the

one, manna; in the other, Christ. That we are warranted to connect the two together in this manner, and to see the one, as it were, in the other, is not simply to be inferred from some occasional passages of Scripture, but is rather to be grounded on the general nature of the Old Testament dispensation, as intended to prepare the way, by means of its visible and earthly relations, for the spiritual and divine realities of the Gospel. Whatever is implied in this general connection, however, is in the case of the manna not obscurely intimated by our Lord in the sixth chapter of St. John's Gospel, where He represents Himself, with evident reference to it, as 'the bread which cometh down from heaven;' and is clearly taken for granted by the Apostle Paul, when he calls it 'the spiritual meat,' of which the Israelites did all eat.[1] Not as if, in eating that, they of necessity found nourishment to their souls; but such meat being God's special provision for a redeemed people, had an ordained connection with the mysteries of God's kingdom, and, as such, contained a pledge that He who consulted so graciously for the life of the body, would prove Himself equally ready to administer to the necessities of the soul, as He did in a measure even then, and does now more fully in Christ. The following may be presented as the chief points of instruction which in this respect are conveyed by the history of the manna:—

(1.) It was given in consideration of a great and urgent necessity. A like necessity lies at the foundation of God's gift of His Son to the world: it was not possible in the nature of things for any other resource to be found; and the actual bestowment of the gift was delayed till the fullest demonstration had been given in the history of the Church and the world that such a provision was indispensable.

(2.) The manna was peculiarly the gift of God, coming freely and directly from His hand. It fell by night with the dew,[2] which is itself the gift of heaven, sent to fertilize the earth, and enable it to yield increase for the food of man and beast. But in the wilderness, where, as there is no sowing, there can be no increase, if bread still comes with the dew, it must be, in a sense quite peculiar, the produce of heaven—hence called 'the corn,' or 'bread of heaven.'[3] How striking

[1] 1 Cor. x. 3. [2] Num. xi. 9. [3] Ps. lxxviii. 24, cv. 40.

a representation in this respect of Christ, who, both as to His person and to the purchased blessings of His redemption, is always presented to our view as the free gift and offer of divine love!

(3.) But plentiful as well as free; the whole fulness of the Godhead is in Jesus, so that all may receive as their necessities require: no one needs to grudge his neighbour's portion, but all rather may rejoice together in the ample beneficence of Heaven. So was it also with the manna; for when distribution was made, there was enough for all, and even he who had gathered least had no lack.

(4.) Then, falling as it did round about the camp, it was near enough to be within the reach of all: if any should perish for want, it could be from no outward necessity or hardship, for the means of supply were brought almost to their very hand. Nor is it otherwise in regard to Christ, who, in the Gospel of His grace, is laid, in a manner, at the door of every sinner: the word is nigh him; and if he should still perish, he must be without excuse,—he perishes in sight of the bread of life.

(5.) The supply of manna came daily, and faith had to be exercised on the providence of God, that each day would bring its appointed provision; if they attempted to hoard for the morrow, their store became a mass of corruption. In like manner must the child of God pray for his soul every morning as it dawns, 'Give me this day my daily bread.' He can lay up no stock of grace which is to save him from the necessity of constantly repairing to the treasury of Christ; and if he begins to live upon former experiences, or to feel as if he already stood so high in the life of God, that, like Peter, he can of himself confidently reckon on his superiority to temptation, his very mercies become fraught with trouble, and he is the worse rather than the better for the fulness imparted to him. His soul can be in health and prosperity only while he is every day 'living by the faith of the Son of God, who loved him, and gave Himself for him.'

(6.) Finally, as the manna had to be gathered in the morning of each day, and a double portion provided on the sixth day, that the seventh might be hallowed as a day of sacred

rest; so Christ and the things of His salvation must be sought with diligence and regularity, but only in the appointed way, and through the divinely-provided channels. There must be no neglect of seasonable opportunities on the one hand, nor, on the other, any overvaluing of one ordinance to the neglect of another. We cannot prosper in our course, unless it is pursued as God Himself authorizes and appoints.

There is nothing uncertain or fanciful in such analogies; for they have not only the correspondence between Israel's temporal and the Church's spiritual condition to rest upon, but the character also of an unchangeable God. His principles of dealing with His Church are the same for all ages. When transacting with His people now directly for the support of the spiritual life, He must substantially re-enact what He did of old, when transacting with them directly for the support of their bodily life. And as even then there was an under-current of spiritual meaning and instruction running through all that was done, so the faith of the Christian now has a most legitimate and profitable exercise, when it learns from that memorable transaction in the desert the fulness of its privilege, and the extent of its obligations in regard to the higher provision presented to it in the Gospel.

II. But Israel in the wilderness required something more than manna to preserve them in safety and vigour for the inheritance; they needed refreshment as well as support,—'a stay of water,' not less than 'a staff of bread.' And the account given respecting this is contained in the chapter immediately following that which records the appointment of God respecting the manna. Here also the gift was preceded by a murmuring and discontent on the part of the Israelites. So little had they yet learned from the past manifestations of divine power and faithfulness, and so much had sight the ascendency over faith in their character, that they even spoke as if certain destruction were before them, and caused Moses to tremble for his life. But however improperly they demeaned themselves, as there was a real necessity in their condition, which nothing but an immediate and extraordinary exertion of divine power could relieve, Moses received the command from God, after

pplicating His interposition, to go with the elders of Israel d smite the rock in Horeb with his rod, under the assurance, ıich was speedily verified, that water in abundance would 'eam forth.[1]

The apostle says of this rock, that it followed the Israelites.[2] ıd some of the Jewish Rabbis have fabled that it actually ›ved from its place in Horeb and accompanied them through ɜ wilderness; so that the rock, which nearly forty years after ıs smitten in Kadesh, was the identical rock which had been ginally smitten in Horeb. We need scarcely say that such ıs not the meaning of the apostle.[3] But as the rock at Horeb

[1] This occurrence must not be confounded with another considerably ıilar, of which an account is given in Num. xx. This latter occurrence ›k place at Kadesh, and not till the beginning of the fortieth year of the ourn in the wilderness, when the period of their abode there was draw- ; to a close.—(Comp. ch. xx. with ch. xxxiii. 36–39.) On account of the ›ellious conduct of the people, Moses called the rock smitten, in both cases, the name of Meribah, or Strife. But as the occasions were far separate, th as to space and time, the last was also unhappily distinguished from ɜ first, in that Moses and Aaron so far transgressed as to forfeit their ;ht to enter the promised land. Aaron was coupled with Moses both in ɜ sin and the punishment; but it is the case of Moses which is most par- ularly noticed. His sin is characterized in ch. xx. 12 by his 'not believ- ; God,' and in ver. 24, and ch. xxvii. 14, as a 'rebelling against the word God.' Again, in Deut. i. 37, iii. 26, iv. 21, the punishment is said to ve been laid on Moses 'for their sakes,' or, as it should rather be, 'be- ıse of their words.' The proper account of the matter seems to be this: ›ses, through their chiding, lost command of himself, and did the work pointed, not as God's messenger, in a spirit of faith and holiness, but in state of carnal and passionate excitement, under the influence of that ıth which worketh not the righteousness of God. The punishment he ›eived, it may seem, was peculiarly severe for such an offence; but it ıs designed to produce a salutary impression upon the people, in regard the evil of sin; for when they saw that their misconduct had so far pre- iled over their venerable leader as to prevent even him from entering ınaan, how powerfully was the circumstance fitted to operate as a check on their waywardness in the time to come! And then, as Moses and ıron were in the position of greatest nearness to God, and had it as eir especial charge to represent God's holiness to the people, even a com- ratively small backsliding in them was of a serious nature, and required to marked with some impressive token of the Lord's displeasure.

[2] 1 Cor. x. 4.

[3] Yet the charge has been made, and is still kept up (for example, by : Wette, Rückert, Meyer), that the apostle does here fall in with the

comes into view, not as something by itself, but simply as connected with the water which divine power constrained it to yield, it might justly be spoken of as following them, if the waters flowing from it pursued for a time the same course. That this, to some extent, was actually the case, may be inferred from the great profusion with which they are declared to have been given—'gushing out,' it is said, 'like overflowing streams,' 'and running like a river in the dry places.'[1] It is also the nearly unanimous opinion of interpreters, both ancient and modern, and the words of the apostle so manifestly imply this, that we can scarcely call it anything but a conceit in St. Chrysostom (who is followed, however, by Horsley, on Ex. xvii.), to regard the apostle there as speaking of Christ personally. But we are not thereby warranted in supposing, with some Jewish writers, that the waters flowing from the rock in Horeb so closely and necessarily connected themselves with the march of the Israelites, that the stream rose with them to the tops of mountains, as well as descended into the valleys.[2] Considering how nearly related the Lord's miraculous working in regard to the manna stood to His operations in nature, and how He required the care and instrumentality of His people to concur with His gift in making that miraculous provision effectual to the supply of their wants, we might rather conceive that their course was directed so as to admit of the water easily following them, though not, perhaps, without the application of some labour on their part to open for it a passage, and provide suitable reservoirs. Nor are we to imagine that they would require this water, any more than the manna, always in the same quantities during the whole period of their sojourn in the wilderness. They might even be sometimes

Jewish legends, and uses them for a purpose. We entirely dissent from this; but we cannot, with Tholuck (*Das Alte Test. im Neue*, p. 39), deny the existence of the Jewish legends, and hold that the passages usually referred to on the subject speak only of the water of the well dug by Moses and the princes out of the earth. Some of them certainly do, but not all. Those produced by Schöttgen on 1 Cor. x. 4, clearly show it to have been a Jewish opinion, that, not the water indeed by itself, but the rock ready to give forth its supplies of water, did somehow follow the Israelites.

[1] Ps. lxxviii. 20, cv. 41; Isa. xlviii. 21. [2] Lightfoot on 1 Cor. x. 4.

wholly independent of it; as we know for certain it had failed them when they reached the neighbourhood of Kadesh, and were on their way to the country of the Moabites.[1] It was God's special provision for the desert—for the land of drought; and did not need to be given in any quantities, or directed into any channel, but such as their necessities when traversing that land might require.[2]

Understanding this, however, to be the sense in which the rock followed the Israelites, what does the apostle further mean by saying that 'that rock was Christ?' Does he wish us to understand that the rock typically represented Christ?—and so represented Him, that in drinking of the water which flowed from it, they at the same time received Christ? Was the drink furnished to the Israelites in such a sense spiritual, that it conveyed Christ to them? In that case the flowing forth and drinking of the water must have had in it the nature of a sacrament, and answered to our spiritually eating and drinking of Christ in the Supper. This, unquestionably, is the view adopted by the ablest and soundest divines; although there are certain limitations which must be understood. The apostle is evidently drawing a parallel between the case of the Church in the wilderness and that of the Church under the Gospel, with an especial reference to the sacraments of Baptism and the Lord's Supper. The passage of the Israelites through the Red Sea, under the guidance and direction of Moses, he represents as a sort of baptism to him; because in the same manner in which Christian baptism seals spiritually the believer's death to sin, his separation from the world, and his calling of God to sit in heavenly places with Christ, in the very same, outwardly, did the passage through the Red Sea seal the death of Israel to the bondage

[1] Num. xx., xxi.

[2] The exact route pursued by the Israelites from Sinai to Canaan is still a matter of uncertainty. At some of the places where they are supposed to have rested, there are considerable supplies of water. It is, however, certain that the region of Sinai is very elevated, and that not only are the mountain ridges immensely higher than the south of Palestine, but the ground slopes from the base to a considerable distance all round, so that the water would naturally flow so far with the Israelites; but how far can never be ascertained.

of Pharaoh, their separation from Egypt, and their expectation of the inheritance promised them by Moses. In what he says regarding the manna and the rock, he does not expressly name the ordinance of the Supper; but there can be no doubt that he has its sacred symbols in view, when he calls the manna the spiritual food of which the Israelites ate, and the water from the rock the spiritual drink of which they drank, and even gives to the rock the name of Christ. Such language, however, cannot have been meant to imply that the manna and the water directly and properly symbolized Christ, in the same sense that this is done by the bread and wine of the Supper; for the gift of the manna and the water had immediate respect to the supply of the people's bodily necessities. For this alone they were directly and ostensibly given; and hence our Lord, speaking of what the manna was in itself, depreciates its value in respect to men's higher natures, and declares to the Jews it was not the true bread of heaven, as was evident alone from the fact that the life it was sent more immediately to nourish, actually perished in the wilderness. Not, therefore, directly and palpably, but only in a remote, concealed, typical sense, could the apostle intend his expressions of spiritual food and drink to be understood. Still less could he mean, that all who partook of these, did consciously and believingly receive Christ through them to salvation. The facts he presently mentions regarding so many of them being smitten down in the wilderness by the judgments of God for their sins, too clearly proved the reverse of that. The very purpose, indeed, for which he there introduces their case to the notice of the Corinthian Church, is to warn the disciples to beware lest they should fall after the same example of unbelief; lest, after enjoying the privileges of the Christian Church, they should, by carnal indulgence, lose their interest in the heavenly inheritance, as so many had done in regard to the earthly inheritance, notwithstanding that they had partaken of the corresponding privileges of the ancient economy. But as the bread and wine in the Supper might still be called spiritual food and drink, might even be called by the name of Christ, who is both the living bread and the living water, which they represent, although many partake of them unworthily, and perish in their sins;

so manifestly might the manna and the water of the desert be so called, since Christ was typically represented in them, though thousands were altogether ignorant of any reference they might have to Him, and lived and died as far estranged from salvation as the wretched idolaters of Egypt.

In perceiving the higher things typically represented by the water flowing from the rock, the Israelites stood at an immense disadvantage compared with believers under the Gospel; and how far any did perceive them, it is impossible for us to determine. In regard to the great mass, who both now and on so many other occasions showed themselves incapable of putting forth even the lowest exercises of faith, it is but too evident that they did not descry there the faintest glimpse of Christ. But for such as really were children of faith, we may easily understand how they might go a certain way, at least, in rising through the provisions then administered, to the expectation of better things to come. They must, then, have discerned in the inheritance which they were travelling to inherit, not the ultimate good itself which God had destined for His chosen, but only its terrestrial type and pledge—something which would be for the present life, what, in the resurrection, the other would be for the spiritual and immortal life. But, discerning this, it could not be difficult for them to proceed one step further, and apprehend that what God was now doing to them on their way to the temporal inheritance, by those outward, material provisions for the bodily life, He did not for that alone, but also as a sign and pledge that such provision as He had made for the lower necessities of their nature, He must assuredly have made, and would in His own time fully disclose, for the higher. And thus, while receiving from the hand of their redeeming God the food and refreshment required for those bodily natures which were to enjoy the pleasant mountains and valleys of Canaan, they might at the same time be growing in clearness of view and strength of assurance as regarded their interest in the imperishable treasures which belonged to the future kingdom of God, and their relation to Him who was to be pre-eminently the seed of blessing, and the author of eternal life to a dying world.

But whether or not those for whom the rock poured out its

refreshing streams may have attained to any such discernment of the better things to come, for us who can look back upon the past from the high vantage-ground of Gospel light, there may certainly be derived not a little of clear and definite instruction. In seeking for this, however, we must be careful to look to the real and essential lines of agreement, and pay no regard to such as are merely incidental. It is not the rock properly that we have to do with, or to any of its distinctive qualities, as is commonly imagined, but the supply of water issuing from it, to supply the thirst and refresh the natures of the famishing Israelites. No doubt the apostle, when referring to the transaction, speaks of the rock itself, and of its following them, but plainly meaning by this, as we have stated, the water that flowed from it. No doubt, also, Christ is often in Scripture represented as a rock; but when He is so, it is always with respect to the qualities properly belonging to a rock—its strength, its durability, or the protection it is capable of affording from the heat of a scorching sun. These natural qualities of the rock, however, do not come into consideration here; they did not render it in the least degree fitted for administering the good actually derived from it, but rather the reverse. There was not only no *seeming*, but also no *real* aptitude in the rock to yield the water; while in Christ, though He appeared to have no form or comeliness, there still was everything that was required to constitute Him a fountainhead of life and blessing. Then the smiting of the rock by Moses with the rod could not suggest the idea of anything like violence done to it; nor was the action itself done by Moses as the lawgiver, but as the mediator between God and the people; while the smiting of Christ, which is commonly held to correspond with this, consisted in the bruising of His soul with the suffering of death, and that not inflicted, but borne by Him as Mediator. There is no real correspondence in these respects between the type and the antitype; and the manner in which it is commonly made out, is nothing more than a specious accommodation of the language of the transaction to ideas which the transaction itself could never have suggested.[1]

[1] This has been done most strikingly by Toplady, in the beautiful hymn, 'Rock of Ages, cleft for me,' which derives its imagery in part from this transaction in the wilderness. Considered, however, in a critical point of

e points of instruction are chiefly the following:—

) Christ ministers to His people abundance of spiritual ment, while they are on their way to the heavenly in- ce. They need this to carry them onward through the nd difficulties that lie in their way; and He is ever ready art it. 'If any man thirst, let him come unto me and

What He then did in the sphere of the bodily life, He but be disposed to do over again in the higher sphere of ritual life; for there the necessity is equally great, and terests involved are unspeakably greater. Let the be- when parched in spirit, and feeling in heaviness through ld temptations, throw himself back upon this portion of ı history, and he will see written, as with a sunbeam, the ıce that the Saviour of Israel, who fainteth not, nor is will satisfy the longing soul, and pour living water upon at is thirsty.

) In providing and ministering this refreshment, He will through the greatest hindrances and impediments. If ople but thirst, nothing can prevent them from being ers of the blessing. 'He makes for them rivers in the ;' the very rock turns into a flowing stream; and the of Baca (weeping) is found to contain its pools of ıment, at which the travellers to Zion revive their flagging and go from strength to strength. How often have the t providences—events that seemed beforehand pregnant ith evil—become, through the gracious presence of the tor, the source of deepest joy and consolation!

) 'The rock by its water accompanied the Israelites—so

· with reference to the real meaning of the transaction, it is liable bjections stated in the text; it confounds things which essentially Ainsworth produces a Jewish comment, which seems to justify the tation usually put on it: 'The turning of the rock into water, was ıing of the property of judgment, signified by the rock, into the y of mercy, signified by the water.' But Jewish comments on this, as other subjects, require to be applied with discrimination, as there ely either an unsound or a sound view, for confirmation of which ng may not be derived from them. Water may as well symbolize nt as mercy, and was indeed the instrument employed to inflict the act of judgment that has ever taken place in the world—the

Christ by His Spirit goes with His disciples even to the end of the world.'[1] The refreshments of His grace are confined to no region, and last through all ages. Wherever the genuine believer is, there they also are. And more highly favoured than even Israel in the wilderness, he has them in his own bosom—he has there 'a well of water springing up unto life everlasting,' so that 'out of his belly can flow rivers of living water.'[2]

III. The only other point apart from the giving of the law, occurring in the march through the wilderness, and calling for notice here, was the pillar of fire and cloud, in which from the first the Lord accompanied and led the people. The appearance of this symbol of the Divine Presence was various, but it is uniformly spoken of as itself one—a lofty column rising toward heaven. By day it would seem to have expanded as it rose, and formed itself into a kind of shade or curtain between the Israelites and the sun, as the Lord is said by means of it to have 'spread a cloud for a covering,'[3] while by night it exchanged the cloudy for the illuminated form, and diffused throughout the camp a pleasant light. At first it went before the army, pointing the way; but after the tabernacle was made, it became more immediately connected with this, though sometimes appearing to rest more closely on it, and sometimes to rise higher aloft.[4] The lucid or fiery form seems to have been the prevailing one, or rather to have always essentially belonged to it (hence called, not only 'pillar of fire,' but 'light of fire,' אוֹר אֵשׁ, *i.e.* lucid matter presenting the appearance of fire), only during the day the circumambient cloud usually prevented the light from being seen. Sometimes, however, as when a manifestation of divine glory needed to be given to overawe and check the insolence of the people, or when some special revela-

[1] Grotius. [2] John iv. 14, vii. 38. [3] Ps. cv. 39.

[4] Ex. xiii. 21, 22, xiv. 19, xl. 34–38; Num. ix. 15–23. This subject has been carefully investigated by Vitringa in his *Obs. Sac.* lib. v. c. 14–17, to which we must refer for more details than can be given here. What is stated in the text claims to be little more than an abstract of his observations. Those who wish to see the attempts of German rationalists to bring down the miraculous appearance to ordinary caravan-fires, may consult Kurtz, *Geschichte des Alten Bundes*, p. 149 sq.

ion was to be given to Moses, the fire discovered itself through he cloud. So that it may be described as a column of fire urrounded by a cloud, the one or the other appearance be-:oming predominant, according as the divine purpose required, ›ut that of fire being more peculiarly identified with the glory ›f God.[1]

(1.) Now, as the Lord chose this for the visible symbol, in which He would appear as the Head and Leader of His people when conducting them through the wilderness, there must have been, first of all, in the symbol itself, something fitted to display His character and glory. There must have been a propriety and significance in selecting this, rather than something else, as the seat in which Jehovah, or the angel of His presence, appeared, and the form in which He manifested His glory. But fire, or a shining flame enveloped by a cloud, is one of the fittest and most natural symbols of the true God, as dwelling, not simply in light, but 'in light that is inaccessible and full of glory,'—light and glory within the cloud. The fire, however, was itself not uniform in its appearance, but, according to the threefold distinction of Isaiah (ch. iv. 5), sometimes appeared as *light*, sometimes as a *radiant splendour* or glory, and sometimes again as flaming or *burning fire*. In each of these respects it pointed to a corresponding feature in the divine character. As light, it represented God as the fountain of all truth and purity.[2] As splendour, it indicated the glory of His character, which consists in the manifestation of His infinite perfections, and especially in the display of His surpassing goodness, as connected with the redemption of His people; on which account the 'showing of His glory' is explained by 'making His goodness pass before Moses.'[3] For as nothing appears to the natural eye more brilliant than the shining brightness of fire, so nothing to the spiritual eye can be compared with these manifestations of the gracious attributes of God. And as nothing in nature is so awfully commanding and intensely powerful in consuming as the burning flame of fire, so in this respect again it imaged forth the terrible power and majesty of

[1] Num. xvi. 42.
[2] Isa. lx. 1, 19; 1 John i. 5; Rev. xxi. 23, xxii. 5.
[3] Ex. xxxiii. 18, 19; comp. also Isa. xl. 5.

His holiness, which makes Him jealous of His own glory, and a consuming fire to the workers of iniquity. Hence the cloud assumed this aspect pre-eminently on Mount Sinai, when the Lord came down to give that fundamental revelation of His holiness, the law of the ten commandments.[1] Still, whatever the Lord discovered of Himself in these respects to His ancient people, it was with much reserve and imperfection: they saw Him, indeed, but only through a veil; and therefore the glory shone forth through a cloud of thick darkness.

This, it is true, is the case to a great extent still. God even yet has His dwelling in unapproachable light; and with all the discoveries of the Gospel, He is only seen 'as through a glass darkly.' This feature, however, of the divine manifestations falls more into the background in the Gospel; since God has now in very deed dwelt with men on the earth, and given such revelations of Himself by Christ, that 'he who hath seen Him,' may be said to 'have seen the Father.' It seems now, comparing the revelations of God in the New with those of the Old Testament, as if the pillar of cloud were in a measure removed, and the pillar of light and fire alone remained. And in each of the aspects which this pillar assumed, we find the corresponding feature most fully verified in Christ. He is the light of men. The glory of the Father shines forth in Him as full of grace and truth. He alone has revealed the Father, and can give the spirit of wisdom and revelation in the knowledge of Him. Therefore He is the Word or Revealer of God, the effulgence of His glory. And while merciful and compassionate in the last degree to sinners—the very personification of love—He yet has eyes like a flame of fire, and His feet as of burning brass; and He walks amid the golden candlesticks, as He did in the camp of Israel, to bring to light the hidden works of darkness, and cause His indignation to smoke against the hypocrites.[2]

(2.) But besides being a symbol of the Lord's revealed character, the pillar of fire and cloud had certain offices to perform to the Israelites. These were for guidance and protection. It was by this that the Lord directed their course through

[1] Ex. xxiv. 17; Deut. iv. 24; Isa. xxxiii. 14, 15; Heb. xii. 29.

[2] John i. 4, 5, 11, viii. 12, ix. 5; Matt. xi. 27; Eph. i. 17; Heb. i. 3; Rev. i. 14, 15, ii., iii., etc.

ɜ dreary and trackless waste which lay between Egypt and ınaan, showing them when to set forth, in what direction to ɔceed, where to abide, and also affording light to their steps ıen the journey was by night. For this purpose, when the ırse was doubtful, the ark of the covenant with its attendant nbol went foremost; but when there was no doubt regarding ɜ direction that was to be taken, it appears rather to have ɜupied the centre,[1]—in either case alike appearing in the place ıt was most suitable, as connected with the symbol of the ırd's presence. In addition to these important benefits, the lar also served as a shade from the heat of a scorching sun; d on one occasion at least, when the Israelites were closely rsued by the Egyptians, it stood as a wall of defence between ɜm and their enemies.[2]

That in all this the pillar of fire and cloud performed exterlly and visibly the part which is now discharged by Christ ward His people in the spiritual and divine life, is too evident require any illustration. He reveals Himself to them as the ıptain of salvation, by whom they are conducted through the lderness of life, and brings them in safety to His Father's use. He leaves them not alone, but is ever present with His ırd and Spirit, to lead them into all the truth, to refresh their ıls in the time of trouble, and minister support to them in the idst of manifold temptations. He presents Himself to their ɜw as having gone before them in the way, and appoints them no field of trial or conflict with evil, through which He has ıt already passed as their forerunner. Whatever wisdom is eded to direct, whatever grace to overcome, He encourages em to expect it from His hand; and 'when the blast of the rrible ones comes as a storm against the wall,' they have in im a 'refuge from the storm, and a shadow from the heat.' oes it seem too much to expect so great things from Him? r does faith, struggling with the infirmities of the flesh and e temptations of the world, find it hard at times to lay hold of e spiritual reality? It will do well in such a case to revive its inting spirit by recurring to the visible manifestations of God the wilderness. Let it mark there the goings of the Divine ıepherd with His people; and rest in the assurance, that as

[1] Num. x. 17, 21, 33. [2] Ex. xiv. 19; Ps. lxxviii. 14.

He cannot change or deny Himself, but is the same yesterday, to-day, and for ever, so what He then did amid the visible realities of sense and time, He cannot but be ready to perform anew in the spiritual experience of His believing people to the end of time. The record of what was done in the one case, stands now, and for all time, as a ground for faith and hope in respect to the other.

The whole of what has been said regarding the sojourn in the wilderness, has reference more immediately to the comparatively brief period during which properly the Israelites *should* have been there. The frequent outbreakings of a rebellious spirit, and especially the dreadful revolt which arose on the return of the spies from searching the land of Canaan, so manifestly proved them to be unfit for the proper occupation of the promised land, that the Lord determined to retain them in the wilderness till the older portion—those who were above twenty years when they left Egypt—had all perished. It was some time in the second year after their departure, that this decree of judgment was passed; and the period fixed in the decree being, in round numbers, forty years,—a year for every day the spies had been employed in searching the land, including, however, what had been already spent,—there remained the long term of upwards of thirty-eight years, during which the promise of God was suffered to fall into abeyance. Of what passed during the greater part of this unfortunate period, scarcely anything is recorded. The only circumstances noticed respecting it, till near the close, are those connected with the case of the Sabbath-breaker, and the rebellion of Korah and his company.[1] How far the miraculous provision for the desert was affected by the change in question, we are not told, though we may naturally infer it to have been to some extent—to such an extent as might render it proper, if not necessary, to bring into play all the available resources naturally belonging to the region. It was a time of judgment, and the very silence of Scripture regarding it is ominous. That their state during its continuance was to be viewed as alike sad and anomalous, may be inferred alone from what is recorded at the close of the period in Josh.

[1] Num. xv.-xvii.

v. 2–9, where we are told, that from the period of their coming under the judgment of the Lord up till that time, they had not been circumcised; the reason of which, though not very explicitly stated, is yet distinctly connected with the people's detention in the wilderness, as a punishment for their having 'not obeyed the voice of the Lord.' And now, when the circumcision was renewed, and the whole company became a circumcised people, 'the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you.'

What is meant here by the reproach of Egypt, is not the reproach or shame of the sin they had contracted in Egypt, as if now at length that impure state had come to an end, and had been publicly purged away: this were too remote an allusion to have been connected with such an occasion. The thing meant is the reproach which the people of Egypt were all this time casting upon them for the unhappy circumstances in which they were placed; the genitive in such cases always denoting the party from whom the reproach comes.[1] It was that reproach which Moses so much dreaded on a former occasion, when he prayed the Lord not to pour out His indignation on the people to consume them: 'For wherefore (says he) should the Egyptians say, For mischief did He bring them out to slay them in the mountains, and to consume them from the face of the earth?'[2] And this reproach was again the first thought that presented itself to the mind of Moses, when, on the occasion of the return of the spies, the Lord threatened to consume the mass of the people, and raise a new seed from Moses himself: 'Then the Egyptians shall hear it (for Thou broughtest up this people in Thy might from among them), and they will tell it to the inhabitants of this land,' etc.[3] The ground and occasion of the reproach was, that the Lord had not fulfilled in their behalf the great promise of the covenant, for the realization of which they had left Egypt with such high hopes and such a halo of glory. So far from having obtained what was promised, they had been made to wander like forlorn outcasts through the wilds and wildernesses of Arabia, where their carcases were continually falling into a dishonoured grave. The

[1] Isa. li. 7; Ezek. xvi. 57; Zeph. ii. 8. [2] Ex. xxxii. 12.
[3] Num. xiv. 13–16.

covenant, in short, was for a time suspended—the people were lying under the ban of Heaven; and it was fitting that the ordinance of circumcision, the sacrament of the covenant, should be suspended too. But now that they were again received through circumcision into the full standing and privileges of a covenant condition, it was a proof that the judgment of God had expired—that their proper relation to Him was again restored—that He was ready to carry into execution the promise on which He had caused them to hope; and that, consequently, the ground of Egypt's reproach, as would presently be seen, was entirely rolled away.[1]

It would seem, as might also have naturally been expected, on the supposition of this view of the case being correct, that the celebration of what might now be called the other sacrament of the covenant, the Passover, was suspended during the same period. We read of its having been celebrated at the beginning of the second year after their departure from Egypt, but never again till the renewal of circumcision on the borders of Canaan.[2] The same cause which brought a suspension of the one ordinance, naturally led to a disuse of the other, since the circumcised alone could partake of it. The more so, indeed, as it was the children who were more directly concerned in the

[1] See Hengstenberg's *Authentie*, ii. p. 17; also Keil on the passage. It is scarcely necessary to notice the various opinions which have been entertained respecting the reproach that was removed,—the Egyptian state of bondage (Theodoret),—the state of uncircumcision itself, which was eyed with disfavour or contempt in Egypt (Spencer, Clericus, etc.),—unfitness for war (Maurer); all fanciful, and unsuited to the circumstances. Kurtz (*Geschichte des alt. Bundes*, ii. p. 414; Eng. Trans. iii. p. 323) lays stress simply upon the expression in Josh. v. 7, which states that those who had come out of Egypt 'were not circumcised by the way,' and views the omission of the rite in the wilderness as a matter merely of convenience. But in that case no explanation is given of the rolling away of the reproach of Egypt by the performance of the rite, nor of the express reference to the judgment of God in keeping them in the wilderness, at ver. 6. Besides, during the forty years how many opportunities must they have had of performing the rite, if it had seemed in itself a suitable thing to be done at the time! The circumstance of their being by the way might account for the suspension of the rite during the first period, when they really were on their way to Canaan, but not for the delay afterwards.

[2] Num. ix.; Josh. v. 10.

ceasing of circumcision, while the non-celebration of the passover directly touched the parents themselves. Even in regard to the ordinance of circumcision, the parents could not but conclude, that as that rite had ceased to be performed, which was the peculiar sign of the covenant, their circumcision had become in a manner uncircumcision. - On *their* account, the flow of the divine goodness toward the congregation had meanwhile received a check as to its outward manifestation; and even what was promised and in reserve for their children, must for the present lie over, till the revival of a better spirit opened the way for the possession of a more privileged condition.

But the question will naturally occur, Did the whole of that generation, which came out of Egypt as full-grown men, actually perish without an interest in the mercy of God? Did they really live and die under the solemn ban of Heaven, aliens from His commonwealth, and strangers to His covenant of promise? Was not Aaron, was not Moses himself, among those who bore in this respect the punishment of iniquity, and died while the covenant was without its sacraments? Undoubtedly, and this alone may suffice to show that there was mercy mingled with the judgment. The Lord did not cease to be the gracious God, long-suffering, and plenteous in goodness to those who truly sought Him. His grace was still there, as it is in every judgment He executes on those who have come near to Him in privilege; but it was grace in a disguise—grace as breaking through an impending cloud, rather than as shining forth from a clear and serene sky. Hence, while the two greatest ordinances of the covenant were suspended, others were still left to encourage their hope in the Lord's mercy: there was the pillar of fire and cloud, the tabernacle of testimony, the altar of sacrifice, not to mention others of inferior note. So that, to use the words of Calvin, who had a far better discernment of the anomalous state of things which then existed than the great majority of commentators since: 'In one part only were the people excommunicated; there still were means of support to bear them up, that (the truly penitent) might not sink into despair. As if a father should lift up his hand to drive from him a disobedient son, and yet with the other should hold him back—at once terrifying him with frowns

and chastisements, and still unwilling that he should go into exile.'

The feelings to which this very peculiar state of Israel gave rise are beautifully expressed in the 90th Psalm,—whether actually written by Moses or not,—which breathes throughout the mournful language of a people suffering under the judgment of God, and yet exercising hope in His mercy. We need have no doubt, therefore, that subjects of grace died in the wilderness, just as afterwards, when the covenant with most of its ordinances was again suspended, subjects of grace, even pre-eminent grace, were carried to Babylon and died in exile. Yet there is much reason to fear, in regard to the Israelites in the wilderness, that the number of such was comparatively small, both on account of the nature of the judgment itself, and also from the testimonies of the prophets (especially Ezek. xx. and Amos v. 25, 26), concerning the extent to which the leaven of Egypt still wrought in the midst of them.

This remarkable portion of God's dealings brings strikingly out a few important truths, which are of equal moment for all times. 1. The tendency of sin to root itself in the soul: seeing that, when once fairly dominant within, it can resist all that is wonderful in mercy and terrible in judgment. For what astonishing sights had not those men witnessed! what awful displays of God's justice! what glorious exhibitions of His goodness! Yet, with the vast majority, all proved to be in vain. 2. The honour God puts upon His ordinances, especially the sacraments of His covenant. These are for the true children of the covenant; and when those who profess to belong to it have flagrantly departed from its obligations and aims, they thereby cease to be the proper subjects of its more peculiar ordinances. 3. The inseparable connection between the promise of God's covenant and the holiness of His people. The inheritance cannot be entered into and possessed but by a believing, spiritual, and holy seed. God *must* have such a people, and will rather let His inheritance lie waste than have persons of another stamp to possess it, who could only abuse it to their sinful ends. Hence He waits so long now, as of old He waited for the fit occupants of Canaan. The kingdom is for those who are of clean hands and a pure heart; and till the destined

number of such is prepared and ready, it must be known only as an 'inheritance reserved in heaven.' 4. Finally, how heavy a guilt attaches to a backsliding and unfaithful community! It stays the fountain of God's mercy; it brings reproach on His name and cause, and compels Him, in a manner, to visit evil upon those whom He would rather—how much rather!—encompass with His favour, and with the blessings of His well-ordered covenant.

CHAPTER SECOND.

THE DIRECT INSTRUCTION GIVEN TO THE ISRAELITES BEFORE THE ERECTION OF THE TABERNACLE, AND THE INSTITUTION OF ITS SYMBOLICAL SERVICES—THE LAW.

SECTION FIRST.

WHAT PROPERLY, AND IN THE STRICTEST SENSE, TERMED THE LAW, VIZ. THE DECALOGUE—ITS PERFECTION AND COMPLETENESS BOTH AS TO THE ORDER AND SUBSTANCE OF ITS PRECEPTS.

THE historical transactions connected with the redemption of Israel from the land of Egypt, were not immediately succeeded by the introduction of that complicated form of symbolical worship which peculiarly distinguishes the dispensation of Moses. There was an intermediate space occupied by revelations which were in themselves of the greatest moment, and which also stood in a relation of closest intimacy to the symbolical religion that followed. The period we refer to is that to which belongs the giving of the law. And it is impossible to understand aright the nature of the tabernacle and its worship, or the purposes they were designed to accomplish, without first obtaining a clear insight into the prior revelation of law, and the place it was intended to hold in the dispensation brought in by Moses.

What precisely formed this revelation of law, and what was the nature of its requirements? This must be our first subject of inquiry; and by a careful investigation of the points connected with it, we hope to avoid some prolific sources of confusion and error, and prepare the way for a correct understanding of the dispensation as a whole, and the proper adjustment of its several parts.

I. There can be no doubt that the word *law* is used both in the Old and the New Testament Scriptures with some latitude, and that what is meant by 'the law' in one place, is sometimes considerably different from what is meant by it in another. It is used to designate indifferently precepts and appointed observances of any kind, as well as the books in which they are enjoined. This only implies, however, that the things commanded by Moses had so much in common, that they might be all comprehended in one general term. It does not prevent that the law of the ten commandments may have been properly and distinctively *the law* to Israel, and on that account might have a peculiar and pre-eminent place assigned it in the dispensation. We are convinced that such in reality was the case, and present the following considerations in support of it.

1. The very manner in which these commandments were delivered is sufficient to vindicate for them a place peculiarly their own. For these alone, of all the precepts which form the Mosaic code, were spoken immediately by the voice of God; while the rest were privately communicated to Moses, and by him delivered to the people. Nor was the mode of revelation merely peculiar, but it was attended also by demonstrations of divine majesty such as were never witnessed on any other occasion. So awfully grand and magnificent was the scene, and so overwhelming the impression produced by it, that the people, we are told, could not endure the sight, and Moses himself exceedingly feared and quaked. That this unparalleled display of the infinite majesty and greatness of Jehovah should have been made to accompany the deliverance of only these ten commandments, seems to have been intended to invest them with a very peculiar character and bearing.

2. The same also may be inferred from their number—ten, the symbol of completeness. It indicates that they formed by themselves an entire whole, made up of the necessary, and no more than the necessary, complement of parts. A good deal of what, if not altogether fanciful, is at least incapable of any solid proof, has recently been propounded, especially by Bähr and Hengstenberg, regarding the symbolical import of numbers. But there are certain points which may be considered

to have been thoroughly established respecting them; and none more so than the symbolical import of *ten*, as indicating completeness. The ascribing of such an import to this number appears to have been of very ancient origin; for traces are to be found of it in the earliest and most distant nations; and even Spencer, who never admits a symbol where he can possibly avoid it, is constrained to allow a symbolical import here.[1] 'The ten,' to use the words of Bähr,[2] 'by virtue of the general laws of thought, shuts up the series of primary numbers, and comprehends all in itself. Now, since the whole numeral system consists of so many decades (tens), and the first decade is the type of this endlessly repeating series, the nature of number in general is in this last fully developed, and the entire course comprised in its idea. Hence the first decade, and of course also the number ten, is the representative of the whole numeral system. And as number is employed to symbolize being in general, ten must denote the complete perfect being,—that is, a number of particulars necessarily connected together, and combined into one whole. So that ten is the natural symbol of perfection and completeness itself,—a definite whole, to which nothing is wanting.' It is on account of this symbolical import of the number ten that the plagues of Egypt were precisely of that number—forming as such a complete round of judgments; and it was for the same reason that the transgressions of the people in the wilderness were allowed to proceed till the same number had been reached,—when they had 'sinned ten times,' they had filled up the measure of their iniquities.[3] Hence also the consecration of the tenths or tithes, which had grown into an established usage so early as the days of Abraham.[4] The whole increase was represented by ten, and one of these was set apart to the Lord, in token of all being derived from Him and held of Him. So this revelation

[1] *De Leg. Heb.* iii. Lightfoot, *Hor. Heb.* in Matt. xxv. 1: Numero denario gavisa plurimum est gens Judaica et in sacris et in civilibus. But see the proof fully given in Bähr, *Symb.* i. p. 175 ss. Among other ancient authorities he produces the following: *Etymol. Mgn.*, s. v. δεκάς· ἡ ἔχουσα ἐν αὐτῇ πάντα ἀριθμόν. Cyrill. in Hos. iii.: σύμβολον δὲ τελειότητος ὁ δέκα ἐστὶν ἀριθμός, παντέλειος ὤν. Herm., *Trismeg. Poemand.* 13: ἡ ἑνὰς οὖν κατὰ λόγον τὴν δεκάδα ἔχει καὶ ἡ δέκας τὴν ἑνάδα.

[2] *Symbolik*, i. p. 175. [3] Num. xiv. 22. [4] Gen. xiv. 20.

of law from Sinai, which was to serve for all coming ages as the grand expression of God's holiness, and the summation of man's duty, was comprised in the number ten, to indicate its perfection as one complete and comprehensive whole—'the all that a divinely called people, as well as a single individual, should and should not do in reference to God and their neighbour.'[1]

3. It perfectly accords with this view of the ten commandments, and is a further confirmation of it, that they were written by the finger of God on two tables of stone—written on *both sides*, so as to cover the entire surface, and not leave room for future additions, as if what was already given might admit of improvements; and written on *durable tables of stone*, while the rest of the law was written only on parchment or paper. It was for no lack of writing materials, as Hengstenberg has fully shown,[2] that in this and other cases the engraving of letters upon stones was used in that remote period; for materials in great abundance existed in Egypt and its neighbourhood, and are known to have been used from the earliest times, in the papyrus, the byssus-manufacture, and the skins of beasts. 'The stone,' he justly remarks, 'points to the perpetuity which belongs to the law, as an expression of the divine will, originating in the divine nature. It was an image of the truth uttered by our Lord, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."'

4. Then these ten words, as they are called, had the singular honour conferred on them of being properly the terms of the covenant formed at Sinai. Thus Moses, when rehearsing what had taken place, says, Deut. iv. 13, 'And He declared to you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.' Again, in ch. ix. 9, 11, he calls these tables of stone 'the tables

[1] Sack's *Apologetik*, p. 180. As further examples of the scriptural import of *ten*, we might have mentioned the ten men in Zechariah laying hold of the skirt of a Jew, ch. viii. 23, the parable of the ten virgins, and the ten horns or kingdoms in Revelation.

[2] *Authentie*, i. p. 481 ss. So Buddeus, *Hist. Eccl.* i. p. 606: Argumento vero id etiam erat, perennem istam legem esse atque perpetuam, etc.; and Calvinistic divines generally.

of the covenant.' So also in Ex. xxxiv. 28, 'the words written upon the tables, the ten commandments,' are expressly called 'the words of the covenant.' To mark more distinctly the covenant nature of these words, it is to be observed that the Scripture never once uses the expression, 'the tables of the law,' but always simply the tables, or the testimony, or, conjoining the two, the tables of the testimony, or tables of the covenant. It is true some other commands are coupled with the ten, when, in Ex. xxxiv. 27, the Lord said to Moses, that 'after the tenor of (at the mouth of, according to) these words He had made a covenant with Israel.' It is true, also, that at the formal ratification of the covenant, Ex. xxiv., we read of *the book of the covenant*, which comprehended not only the ten commandments, but also the precepts contained in ch. xxi.–xxiii.; for it is clear that this book comprised all that the Lord had then said, either directly or by the instrumentality of Moses, and to which the people answered, 'We will do it.' But it is carefully to be observed, that a marked distinction is still put between the ten commandments and the other precepts; for the former are called emphatically 'the words of the Lord,' while the additional words given through Moses are called 'the judgments' (ver. 3). They are, indeed, peculiarly rights or judgments, having respect, for the most part, to what should be done from one man to another, and what, in the event of violations of the law being committed, ought to be enforced judicially, with the view of rectifying or checking the evil. Their chief object was to secure, through the instrumentality of the magistrate, that if the proper *love* should fail to influence the hearts and lives of the people, still the *right* should be maintained.[1] Yet while these form the great body of the additional words communicated to Moses and written in the book of the covenant, the symbolical institutions had also a certain place assigned them; for both in ch. xxiii., and again in ch. xxiv., the three yearly feasts, and one or two other points of this description, are noticed. But still these directions and judgments formed no proper addition to the matter of the ten commandments, considered as God's revelation of

[1] See more fully on this point my *Lectures on the Revelation of Law*, Lect. iv.

law to His people. The terms of the covenant still properly stood, as we are expressly and repeatedly told, in the ten commandments; and what, besides, was added before the ratification of the covenant, cannot justly be regarded as having had any other object in view, in so far as they partook of the nature of laws, than as subsidiary directions and restraints to aid in protecting the covenant, and securing its better observance. The feast-laws, in particular, so far from forming any proper addition to the terms of the covenant, had respect primarily to the people's profession of adherence to it, and contained directions concerning the sacramental observances of the Jewish Church.

5. What has been said in regard to the ten commandments, as alone properly constituting the terms of the covenant, is fully established, and the singular importance of these commandments further manifested, by the place afterwards assigned them in the tabernacle. The most sacred portion of this—that which formed the very heart and centre of all the services connected with it—was the ark of the covenant. It was the peculiar symbol of the Lord's covenant presence and faithfulness, and immediately above it was the throne on which He sat as King in Jeshurun. But that ark was made on purpose to contain the two tables of the law, and was called 'the ark of the covenant,' simply because it contained 'the tables of the covenant.' The book of the law was afterwards placed by Moses at the side of the ark,[1] that it might serve as a check upon the Levites, who were the proper guardians and keepers of the book: it was a wise precaution lest they should prove unfaithful to their charge. But the tables on which the ten commandments were written alone kept possession of the ark, and were thus plainly recognised as containing in themselves the sum and substance of what in righteousness was held to be strictly required by the covenant.

6. Finally, our Lord and His apostles always point to the revelation of law engraven upon these stones as holding a pre-eminent place, and indeed as comprising all that in the strict and proper sense was to be esteemed as law. The Scribes and Pharisees of that age had completely inverted the order of things. Their carnality and self-righteousness had led them

[1] Deut. xxxi. 26.

to exalt the precepts respecting ceremonial observances to the highest place, and to throw the duties inculcated in the ten commandments comparatively into the background,—thus treating the mere appendages of the covenant as of more account than its very ground and basis. Hence, when seeking to expose the insufficient and hollow nature of 'the righteousness of the Scribes and Pharisees,' our Lord made His appeal to the testimony engraved on the two tables, and most commonly, indeed, though not exclusively, to the precepts of the second table, because He had to do more especially with hypocrites, whose defects and shortcomings might most readily be exposed by a reference to the duties of the second table.[1] The object of our Lord naturally led Him to give prominence to those things by which a man approves himself to be just, or the reverse. Those parts of duty which more immediately relate to God in their proper observance, have to do so peculiarly with the heart, that it is comparatively easy, on the one hand, for hypocrites to feign compliance with them, and difficult, on the other, to make a direct exposure of their pretensions. For the same reason, Christ's Sermon on the Mount, which was chiefly intended to be an exposition of the real nature and far-reaching import of the ten commandments, bears most respect to those commandments which belonged to the second table, and which had suffered most from the corruption of the times. But the prophets of the Old Testament had done precisely the same thing in reproving the ungodliness prevalent in their day. They were continually striving to recall men from the mere outward observances which the most worthless hypocrites could perform, to the sincere piety toward God, and deeds of substantial kindness toward man, required by the law of the two tables; so that the prophets, as well as the law, were truly said to hang upon one and the same commandment of love.[2] In

[1] Matt. xix. 16; Luke x. 25, xviii. 18, etc.

[2] See especially Ps. xv., xxiv., which describe the righteousness required under the covenant, by obedience to the ten commandments, and more particularly to those of the second table; especially indited, no doubt, to meet the tendency to form which the more attractive and orderly celebration then introduced into the ritual service was fitted to awaken. See also Ps. xl., l., li.; Isa. i., lvii., etc.; Micah vi.

:e manner, the Apostle Paul, after Christ, as the prophets :fore, when discoursing in regard to the law, what it was or as not, what it could or could not do, always has in view preninently the law of the two tables. Without an exception, s examples are taken from the very words of these, or what .ey clearly prohibited and required.[1] This could not, of course, ɔ expected in the argument maintained in the Epistles to the alatians and Colossians, where the error met and opposed ɔnsisted in an undue exaltation of the ceremonial institutions ɾ themselves, as if the observance of these by the Christian hurch were essential to salvation. In this case he could not ɔssibly avoid referring chiefly to precepts of a ceremonial nature, ıd discussing them with respect to the light in which they were ıproperly viewed by certain parties in the apostolic Church. ut when the question was, what the law in its strict and proper ɪnse really required, and what were the ends it was fitted to ɪrve, he never fails to manifest his concurrence with the other ıspired writers, in taking the ten words as the law and the ɜstimony, by which everything was to be judged and determined.

We should despair of proving anything respecting the Old 'estament dispensation, if these considerations do not prove ıat the law of the ten commandments stood out from all the .her precepts enjoined under the ministration of Moses, and ere intended to form a full and comprehensive exhibition of ıe righteousness of the law, in its strict and proper sense. No ɔubt, many of the other precepts teach substantially what ıese commandments did, or contain statements and regulations ɜaring some way upon their violation or observance. But ıis was not done with the view of supplying any new or additional matter of obligation; it was merely intended to explain ıeir real import, or to give instructions how to adapt to them hat might be called the jurisprudence of the State. We canɔt but regard it as an unhappy circumstance, tending to perɜtuate much misunderstanding and confusion regarding the gislation of Moses, that the distinction has been practically ɾerlooked, which it so manifestly assigns to the ten commandıents, and that they have so frequently been regarded by the ıore learned theologians as the kind of quintessence of the

[1] Rom. ii. 17–23, iii. 10–18, vii. 7, xiii. 9, 10; 1 Tim. i. 7–10.

whole Mosaic code, as the few general or representative heads, under which all the rest are to be ranged. Thus Calvin, while he held the ten commandments to be a perfect rule of righteousness, and gave for the most part a correct as well as admirable exposition of their tenor and design, yet failed to bring out distinctly their singular and prominent place in the Mosaic economy, and in his commentary reduces all the ceremonial institutions to one or other of these ten commandments. They were therefore regarded by him as standing to the entire legislation of Moses in the relation of general summaries or compends. And in that case there must have been, as he partially admits there was, something shadowy in the one as well as in the other. But what was chiefly a defect of arrangement in Calvin and many subsequent writers, has in Bähr assumed the form of a guiding principle, and is laid as the foundation of his view of the whole Mosaic system. Agreeing substantially with Spencer, whom he here quotes with approbation, and who considered the decalogue as a brief compend or tabular exhibition of the several classes of precepts in the law, he says: 'The decalogue is representative of the whole law; it contains religious and political, not less than moral, precepts. The first command is a purely religious one; as is also the fourth, which belongs to the ceremonial law; and indeed, generally, by reason of the theocratic constitution, all civil commands were at the same time religious and moral ones, and inversely; so that the old division into moral, ceremonial, and political, or judicial, appears quite untenable.'[1] There is an element of truth in this. The theocracy, doubtless, stamped all with a religious impress, and brought the ceremonial and political into close connection with the moral. But it by no means follows that these were all indiscriminately fused together; otherwise, they must also have been retained, or have fallen together. The

[1] *Symbolik*, i. p. 384. He elsewhere, p. 181, seeks to justify this view from the number *ten*, in which the law was contained; and which number he considers to have been employed in the promulgation of this law, because 'it was the fundamental law of Israel, in a religious and political respect—the representative of the whole Israelitish constitution.' It certainly might be called the fundamental law of Israel; but that is a different thing from its being also the representative of the whole Israelitish constitution. In this case the ten must have been individually and conjunctly comprehensive

view overlooks distinctions which are both real and important, as will appear in the course of our remarks upon some parts of the decalogue itself, and also afterwards, when unfolding the relation of the decalogue to the ceremonial institutions. It is such an error as confounds the means of salvation with the great principles of religious and moral obligation, and leaves, if followed out, no solid basis for the doctrine of a vicarious atonement to rest on. With perfect consistence, Bähr constructs his system without the help of such an atonement; sacrifice in all its forms was but an expression of pious feeling on the part of the worshipper, and consequently fell under one or other of the duties man owed to his Maker.

II. We proceed now to consider the excellence of this law of the ten commandments, and to show, by an examination of its method and substance, how justly it was regarded as a complete and perfect summary of religious and moral duty.

It is scarcely possible, even at this stage of the world's history, to consider with any care the precepts of the decalogue, without in some measure apprehending its high character as a standard of rectitude. And could we throw ourselves back to the time when it was first promulgated,—instead of looking at it, as we now do, from the eminence of a fuller and more perfect revelation,—could we distinctly contemplate it, as given seventeen centuries before the Christian era, and received as the summary of all that is morally right and dutiful by a people who had just left the polluted atmosphere of Egypt, we could not fail to discern, in the very existence of such a law, one of the most striking proofs of the divine character of the Mosaic legislation. We should be much more disposed to exclaim here, than in regard to the outward prodigy which first called forth the declaration, 'This is the finger of God.'

of the whole, and that in their distinctive character as component elements of the Israelitish constitution. But what has any of them in that sense to do, for example, with sacrifice for sin? or with thankofferings for mercies? or with distinctions in meat and drink? If the whole law had been comprised in ten groups, and the decalogue had consisted of one from each group, we could then, but only then, have seen the force and justice of the interpretation.

A remarkable testimony was given to the general excellence of the decalogue, and its vast superiority, as a code of morality, to anything found among the native superstitions of the East, in the language of those Indians referred to by Dr. Claudius Buchanan: 'If you send us a missionary, send us one who has learned your ten commandments.'[1] If modern idolaters were thus taken with the divine beauty and singular preciousness of these commandments, we know those could have no less reason to be so to whom they were first delivered; for the land of Egypt, out of which they had recently escaped, was as remarkable for the grossness of its superstition as for the superiority of its learning and civilisation. As far back as our information respecting it carries us,—at a period certainly more remote than that in which Israel sojourned within its borders,—the Egyptians appear to have been immersed in the deepest mire of idolatry and its kindred abominations; and on them, in an especial sense, was chargeable the guilt and folly of 'having changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.' 'The innermost sanctuary of their temples,' says Clement of Alexandria, 'is overhung with gilded tapestry; but let the priest remove the covering, and there appears a cat, or a crocodile, or a domesticated serpent, wrapt in purple.' Worshipping the Deity thus under the image of even the lower creature-forms, the religion of Egypt must have been of an essentially grovelling tendency, and could scarcely fail to have carried along with it many foul excesses and pollutions. There are not wanting indications of this in Herodotus, and several allusions are also made to it in the Books of Moses. But some of the most profound inquirers into the religion of the ancients have recently shown, on evidence the most complete, that the worship of ancient Egypt was essentially of a bacchanalian character, full of lust and revelry; that its most frequented rites were accompanied with scenes of wantonness and impure indulgence; and that it sometimes gave rise to enormities not fit to be mentioned.[2]

[1] *Essay on the Estab. of an Episcopal Church in India*, p. 61.

[2] Creuzer, *Symbolik*, i. p. 448 ss.; comp. also Hengstenberg, *Authentie*, i. p. 118 ss.; *Egypt and Books of Moses*, p. 203 ss.

Such was the atmosphere in which the Israelites had lived during their abode in Egypt; and it was when fresh from such a region that the law of the ten commandments was proclaimed in their hearing, and given to be enshrined in the innermost recess of their sacred structure,—a law which unfolds the clearest views of God's character and service—which denounces every form and species of idolatry as inconsistent with the spirituality of the divine nature—which enjoins the purest worship and the highest morality, and in its very form is a model of perfection and completeness. Wisdom of this kind Moses could least of all have learned from the Egyptians; nor could it have been his, unless it had descended to him from above.[1]

1. This revelation of law is equally remarkable for the order and arrangement of its several parts, and for the roundness and completeness of its summary of moral obligation; in both respects a certain perfection belongs to it. As regards the former, there are general features which strike one at the first glance, and about which there can be no difference of opinion. This is the case especially with the relative place assigned in it to those things which have more immediate respect to God, and those which concern the rights and interests of one's fellow-men. However the line of demarcation may be drawn between the two, there can be no doubt—for it stands upon the surface of the code—that the forms and manifestations of love to God occupy the first and most prominent place, while those which are expressive of love to man take a secondary and, in a sense, dependent rank. Religion was made the basis of morality —piety toward God the living root of goodwill and integrity toward men; and on this great principle, that unless there were maintained a dutiful and proper regard to the great Head of the human family, it could not reasonably be expected that

[1] See the subject again referred to at B. iii. c. 5. It is one of the few correct things which Tacitus states concerning the religion of the Jews, that they counted it profanity to make images in the likeness of man, and that they worshipped only one supreme, eternal, unchangeable, and everlasting God.—(*Hist.* v. 5.) It would be difficult, however, to throw together a larger amount of ignorance and error in the same space, than is expressed in this and the preceding chapter by Tacitus respecting the religious customs and rites of the Jews.

men would feel and act aright to the different members of the family. We have here, therefore, the true knowledge and love of God virtually proclaimed to be, what was so happily expressed by Augustine, the parent, in a sense, and guardian of all the virtues (mater quodammodo omnium custosque virtutum); or, as it is put by Josephus, 'religion was not made a part of virtue, but other virtues were ordained to be parts of religion.'[1]

There may, no doubt, be a measure of love and fair dealing between man and man, where there is no spiritual acquaintance with God, and no principle of dutiful allegiance to Him. Were it not so, indeed, society in countries where the true religion is unknown would fall to pieces. But in such cases, the love is destitute of what might give it either the requisite stability or the proper spirit; it is not sustained by adequate views of men's relationship to God, nor animated by the motives which are supplied by a consideration of their higher calling and destiny: hence it is necessarily defective, partial, irregular, in its manifestations. It was, therefore, in accordance with the truest wisdom, that the things which belong to God were, in this condensed summary of divine requirement, exalted to the first place; and in further attestation of their pre-eminent rank and importance, it is to the commands connected with this branch of duty chiefly, if not exclusively, that special reasons have been attached enforcing the obedience required. In all the later precepts there is a simple enunciation of the command.

So far all are agreed; but in regard to the manner of making out the division between what is called the first and the second tables of the law, there is not the same general unanimity among theologians. Scripture itself gives no explicit deliverance on the subject. It frequently enough affirms the law to have been written on two tables; but it never intimates how many of the ten words were inscribed on the one, how many on the other; and while it more than once comprises the ten in two still more fundamental and comprehensive precepts,—to love the Lord with all the heart, and one's neighbour as one's self,[2]—it leaves altogether undecided the question, how

[1] *Apion*, ii. 17. [2] Deut. vi. 5; Lev. xix. 18; Matt. xix. 37.

much of the decalogue is embraced in the one, and how much in the other. We cannot but think that there is a profound design in this reserve of Scripture, which it had been good for Christian divines to have inquired into, rather than to have insisted on sharply distinguishing, some in one way, some in another, what perhaps is incapable of a complete and formal separation. For in this revelation of law, while there is a diversity of parts, there is a pervading unity of principle; and branching out, as it does, the whole sphere of obligation into two great lines of duty, it would yet have us to regard these as cognate and affiliated, rather than absolutely diverse—the one merging into the other, and both to a certain extent mutually overlapping each other. Thus the command enjoining the sacred observance of the weekly Sabbath, in its most obvious and direct aspect, bears on the duty one owes to God, and is in consequence, by all classes of theologians, associated with the first table of the law; while yet the rest to which it calls is inseparably bound up with the best interests of mankind; and the violation of it by the rich was sternly denounced by the prophets among other acts of hardship and oppression.[1] In His exposition of the sixth commandment, our Lord has given a striking illustration of the manner in which the love it demands toward a fellow-creature intertwines itself with the love which is due to God, and the service He requires of man.[2] So also the command to honour father and mother has points of affinity with both departments of duty, according as parents are contemplated in the light of Heaven's representatives, clothed with a measure of supernal authority, or as standing merely in the highest rank of earthly relations. Philo, in his treatise on the decalogue, draws attention to this peculiarity, and represents the command as having its place on the confines of the two tables, because of the parental relationship appearing to partake partly of the divine and partly of the human element. Formally, however, he assigns it to the first table; and makes the division of the ten to consist of two fives—the first terminating with the command to honour father and mother. Josephus follows exactly the same method, throwing the whole into two

[1] Deut. v. 15; Isa. lviii. 13; Jer. xvii. 20–22. [2] Matt. v. 23, 24.

equal halves, and making the command to honour parents the closing member of the first five.[1]

There can be no reasonable doubt that these ancient Jewish writers expressed in this matter the common belief of their countrymen; and the division of the decalogue into two fives, with an acknowledgment that the boundary line was not very broadly marked, or altogether free from dubiety, is the one which has the highest claim to antiquity. It has also the advantage of being the most natural and simple; for as the whole law is comprehended in ten, the number of completeness, and from its very nature falls into two grand divisions, we naturally think of two fives—each by itself the symbol of incompleteness, but, as related to each other, the component parts of a perfect whole—for the proper distribution of the commands. Other considerations come in aid of this conclusion: in particular, the circumstance that the fifth command is, like those preceding it, enforced by a reason which places it in immediate connection with the great ends of the covenant; and the sacredness attached by the Apostle Paul to the discharge of the duties enjoined in it, as being, on the part of the young, the showing of *piety* at home,[2]—a spirit characteristically different from that of brotherly love. And, indeed, the relation of a child to a parent is not strictly that of neighbour to neighbour. 'It is through the parents that the creative power of God, on which all life depends, is communicated to the children; so that God, as the Creator of life, appears to the children primarily in the parents—the earthly divinities (*diis terrestribus*), as Grotius calls them. But since the relation between parents and children is the basis of all the divinely-constituted relations of human society, which involve stations of superiority and inferiority, since the names also of father and mother have been made to stretch over the whole natural circle[3]—[and even the name of God, it might have been added, is sometimes given to the judges, who represented Him,[4]]—it is certainly in the spirit of the law to explain this command, with Luther, in reference to the sphere of the civil

[1] *Ant.* iii. c. 6, § 6.
[2] 1 Tim. v. 4.
[3] Gen. xlv. 8; Judg. v. 7.
[4] Ex. xxii. 8, 28; Ps. lxxxii. 6.

[1] Hence, also, we may most easily explain why this should :alled the first commandment with promise,[2] because it is one in respect to which we have first to do with the ority of God, as appearing in those earthly representa- ı; and on which the greater stress is justly laid, since in ı that authority is associated with so much of a winning attractive nature, that if it fails to elicit from those placed er it a reverential and obedient spirit, much more may a like ıre be expected when account has to be made of viewless esty and mysterious relations of a higher sphere.

These considerations, it seems to us, are sufficient to estab- the propriety of this ancient division of the ten command- ts into two halves: one which was acquiesced in by the most learned of the Fathers, Origen (in his 8th Homily on ıesis) and Jerome (on Eph. vi. 2), and became also the ived opinion in the Greek Church. It is preferable to which has so generally prevailed in the Reformed Church, which so far concurs with the earlier view as to hold the mand respecting parents to be the fifth in order, but :rs in laying the chief stress upon the human element in parental relation, and consequently assigning the fifth mand to the second table of the law. The division then ı into four and six, and thereby loses sight of the signifi- :e of number in the two divisions, though making account t in the totality, and, at the same time, overlooks the more inctive peculiarities of the precept respecting the honouring arents. But if, in comparison of this view, the other seems :rving of preference (though the difference between them, ıust be owned, is not very material), much more is it so n compared with another view which received the sanction Augustine, and from him has descended to the Romish, and great part also to the Lutheran Church. According to it, division falls into three and seven—the three, however, ıinating with the fourth command, by throwing the first second into one; and the seven is made out by splitting tenth into two, and placing the coveting of a man's wife in fferent category from the coveting of his house and other ıessions. Augustine expressed his preference for this dis-

[1] Baumgarten. [2] Eph. vi. 2.

tribution primarily on the ground that in the three directly pertaining to God he saw an indication of the mystery of the Trinity.[1] This was evidently the consideration that chiefly weighed with him, although he also thought there was ground for coupling the prohibition against idol-worship with that against the acknowledgment of another God than Jehovah, and for distinguishing between concupiscence toward a neighbour's wife, and concupiscence in respect to material possessions. Kurtz, along with not a few Lutherans of the present day, still adheres to this view, and very much also from regard to the sacred three and seven, which is thereby obtained.[2] But in a grand objective revelation, any regard to numbers, except such as is quite natural and simple, would be entirely out of place; and the recondite considerations which are required here to discover and elevate into significance a three and a seven, betray the character of their origin: they might do for the speculations of the closet, but were greatly too far to seek for what was required in the fundamental document of a popular religion. As the matter, however, relates to the form merely, not to the substance of the decalogue, it is unnecessary to go into it more fully here; elsewhere I have examined it at some length.[3]

Holding then by the generally received view in the Reformed Church, that, in making out the ten commands of the law, the prohibition against idol-worship ranks independently of the first, and that the prohibition against concupiscence is not diverse, but one; holding further, that the simplest and most natural, as it is also the oldest, division of the whole, is into two fives,—though the division is not to be understood as very sharply drawn, or as involving anything like an abrupt and formal separation of the one portion from the other,—there is found in this summary of moral and religious obligation a beautiful order and progression in the precepts which compose it. In that part which has more immediate reference to God, it demands for Him the supreme love and homage of mankind—(1) in respect to His being, as the one living God; (2) to His worship, as, like Himself, spiritual, and abhorrent to the rites

[1] *Quæst. in Ex.* § 71. [2] *Hist. of Old Cov.* ii. sec. 47, § 3.
[3] See *Revelation of Law*, first Supplementary Dissertation.

of idolatry; (3) to His name; (4) to His day of holy rest; (5) to His earthly representatives. Then, as the two last commands have already brought the duties of God's service into contact with the interests of one's fellow-men and the relations of social life, the divine revelation next passes formally over to the things which directly concern the wellbeing of our neighbour, claiming for him what is due successively in regard to his life, his domestic happiness, his property, his good name in the world, his place in the feelings and affections of our heart. Nothing could be more orderly, and at the same time more compact.

2. But it is of more importance to note the character of the decalogue in regard to the revelation of duty contained in it, or the substance of its precepts. Does it prove itself here, on examination, to be indeed a comprehensive summary of all moral and religious duty; and that with reference to the heart as well as the outward behaviour?

An extremely low estimate, in this respect, is formed of the ten commandments by Spencer and his school, as well as of the other portions of the law of Moses. Spencer himself smiles at the idea of all religious and moral obligation being contained here in its fundamental principles, and affirms that such an extent of meaning can be brought out of it only by forcing on its words an import quite foreign to their proper sense. He can find nothing more in it than a few plain and disconnected precepts, aimed at the prohibition of idolatry and its natural effects.[1] 'In the Mosaic covenant,' says one, who here trod in the footsteps of Spencer, 'God appeared chiefly as a temporal prince, and therefore gave laws intended rather to direct the outward conduct than to regulate the actings of the heart. A temporal monarch claims from his subjects only outward honour and obedience. God, therefore, acting in the Sinai covenant as King of the Jews, demanded from them no more.'[2] Strange, surely, if it were so, that the God of righteousness and truth should stoop to a mock covenant like this, and resort to such a wretched expedient to uphold His honour and authority! Could it possibly become Him to descend from heaven amid

[1] *De Legibus Heb.* lib. i. c. 2.

[2] *Theol. Dissertations* by Dr. John Erskine, pp. 5, 37.

the awful manifestations of divine power and glory, in order to proclaim and settle the terms of a covenant, the only aim of which was to draw around Him a set of formal attendants and crouching hypocrites—men of show and parade—the mere ghosts and shadows of obedient children! It is the worst part of an earthly monarch's lot to be so often surrounded with creatures of this description; but to suppose that the living God, who from the spirituality of His nature must ever look mainly on the heart, and so far from seeking, must indignantly reject, any profession of obedience which does not flow from the wellspring of a loving spirit,—to suppose that He should have been at pains to establish a covenant of blood for the purpose of securing such a worthless display, betrays an astonishing misapprehension of the character of God, or the most shallow and unsatisfactory view of the whole transactions connected with the revelation of Moses.

Indeed, if no more had been required by God in His law than what these divines imagine, the commendations bestowed on it, and the injunctions given to study and weigh its precepts, as a masterpiece of divine wisdom, could only be regarded as extravagant and bombastical. What, on such a supposition, could we make of the command laid upon Joshua to meditate in it day and night;[1] or of the celebration of its matchless excellence and worth by the Psalmist, as better than thousands of gold and silver;[2] or of his prayer, that his eyes might be opened to behold the wondrous things contained in it?[3] Such things clearly imply a latent depth of meaning, and a large compass of requirement in the law of Moses, more especially in that part of it which formed the very heart and centre of the whole—the decalogue. Nor would the low and shallow views respecting it, on which we have animadverted, ever have been propounded, if, as Calvin suggests,[4] men properly considered the Lawgiver, by whose character that of the law must also be determined. An earthly monarch, who is capable of taking cognisance only of the outward actions, must prescribe laws which have respect simply to these. But, for a like reason, the King of heaven, who is Himself a Spirit, and a Spirit of in-

[1] Josh. i. 8.
[2] Ps. cxix. 72.
[3] Ps. cxix. 18.
[4] *Institutes*, B. ii. c. 8, § 6.

finite and unchanging holiness, can never prescribe a law but such as is in accordance with His own divine nature; one, therefore, which pre-eminently aims at the regulation of the heart, and takes cognisance of the outward behaviour only in so far as this may be expressive of what is felt within. And it is justly inferred by Bähr from this view of God's character even in regard to the ceremonial part of the law of Moses, that the outward observances of worship it imposed could not possibly be in themselves an end; that they must have been intended to be only an image and representation of internal and spiritual relations; and that the command not to make any likeness or graven image, is of itself an incontestable proof of the symbolical character of the Mosaic religion.[1]

Perhaps nothing has tended more to prevent the right perception of the spirituality and extent of the law of the ten commandments, than a mistaken view of the generally negative aspect they assume, as if their aim were more to impose restraints on the doing of what is evil, than to enforce the practice of what is pure and good. If this, however, were the right view of the matter, there manifestly would have been no exception to the negative form of the precepts; they would *one and all* have possessed the character simply of prohibitions. But the fourth and fifth have been made to run in the positive form; and one of these—the fourth—combines both together, as if on purpose to show, that along with the prohibition of the specified sins, each precept was to be understood as requiring the corresponding duties. In truth, this predominantly negative character is rather a testimony to their deep spiritual import, as confronting at every point the depravity and sinfulness of the human heart. The Israelites then, as professing believers now, admitted by divine grace into a covenant relation to God, and made heirs of His blessed inheritance, should have been disposed of themselves to love and serve God; they should not even have needed the stringent precepts and binding obligations of law to do so. But as a solemn proof and testimony how much the reverse was the case, the law was thrown chiefly into the prohibitory form: 'Thou shalt not do this or that;' as much as to say, Thou art of thyself ready to do it—this is the native

[1] *Symbolik*, i. p. 14.

bent of thy inclination—but it must be restrained, and things of a contrary nature sought after and performed.

It is certainly too much to say, with Hengstenberg, that the law was called *the testimony*,[1] and the tables on which it was written, *the tables of the testimony*,[2] simply on account of the revelation therein made of God's judgment against man's sin,[3] for this was rather an incidental result, than the direct object of the law: yet it was a result which so inevitably took place, that the name could scarcely have been imposed without some reference to it. In one passage we even find the idea distinctly exhibited, though with reference to the book generally of the law, when Moses was commanded to have a copy of it placed beside the ark of the covenant, that it might be for a witness *against* Israel.[4] The same, undoubtedly, was done in a pre-eminent degree by the two tables, which, as containing the essence of the whole legislation, were put within the ark. And their position there directly under the mercy-seat, where the blood of atonement was perpetually sprinkled, could signify nothing else than that the accusation which was virtually borne against Israel by the law of the covenant, required to be covered from the eye of Heaven by the propitiatory above it. In itself, however, the law was simply the revelation of God's holiness, with its circle of demands upon the faith, love, and obedience of His people: it testified of what was in His heart as the invisible Head of the kingdom, in respect to the character and conduct of those who should be its members. But the testimony it thus delivered *for Him* necessarily involved a testimony *against them*, because of the innate tendency to corruption which existed in their bosoms. And this incidental testimony against the sinfulness of the people,—which is, at the same time, an evidence of the law's inherent spirituality and goodness,—has its reflection in the very form of the precepts in which it is contained.

The more closely we examine these precepts themselves, the more clearly do we perceive their spiritual and comprehensive character. That they recognise love as the root of all obedience, and hatred as inseparable from transgression, is plainly in-

[1] Ex. xxv. 16, xxx. 6, etc.
[2] Ex. xxxi. 18, xxxiv. 29.
[3] *Pent.* ii. p. 600.
[4] Deut. xxxi. 26.

timated in the description given of the doers and transgressors of the law in the second commandment; the latter being characterized as 'those that hate God,' and the former as 'those that love Him and keep His commandments.' And that the love required was no slight and superficial feeling, such as might readily give manifestation of itself in a few external acts of homage,—that, on the contrary, it embraced the entire field of man's spiritual agency, and bore respect alike to his thoughts, words, and deeds,—is manifest from the following analysis and explanation of the second table, given by Hengstenberg:[1] 'Thou shalt not injure thy neighbour—1. In deed, and that (1) not in regard to his life, (2) not in regard to his dearest property, his wife, (3) not in regard to his property generally [in other words, in regard to his person, his family, or his property]. 2. In word ("Thou shalt not bear false witness against thy neighbour"). 3. In thought ("Thou shalt not covet"). While it may be admitted, however, that the prohibition of lust or covetousness has an internal character, it may still with some plausibility be maintained, that on this very account the preceding commands are to be taken externally—that we are not in them to go beyond the word and deed—that the mere outward acts, for example, of murder and adultery are prohibited, so that the four first precepts of the second table may be satisfied without any inward feeling of holiness, this being required only in the last. There is certainly some degree of truth in this remark. That a special prohibition of sinful lust should follow the rest, shows that what had been said in reference to word and deed *primarily* has respect to these. Still it must not be overlooked, on the other hand, that precisely through the succession of deed, word, and thought, the deed and word are stript of their merely outward character, and referred back to their root in the mind, are marked simply as the end of a process, the commencement of which is to be sought in the heart. If this is duly considered, it will appear, that what primarily refers only to word and deed, carried at the same time an indirect reference to the emotions of the heart.

[1] *Authentie*, ii. p. 600. Substantially the same analysis was made by Thomas Aquinas, in a short but very clear quotation given by Hengstenberg from the *Summa*, i. 2, q. 100, § 5.

Thus, the only way to fulfil the command, "Thou shalt not kill," is to have the root extirpated from the heart, out of which murder springs. Where that is not done, the command is not fully complied with, even though no outward murder is committed. For this must then be dependent upon circumstances which lie beyond the circle of man's proper agency.'

There is no less depth and comprehensiveness in the first table, as the same learned writer has remarked; and a similar regard is had in it to thought, word, and deed, only in the reverse order, and lying somewhat less upon the surface. The fourth and fifth precepts demand the due honouring of God in deed; the third in word; and the two first, pointing to His sole Godhead and absolute spirituality, require for Himself personally, and for His worship, that place in the heart to which they are entitled. Very striking in this respect is the announcement in the second commandment, of a visitation of evil upon those that *hate* God, and an extension of mercy to thousands that *love* Him. As much as to say, It is the heart of love I require; and if ever my worship is corrupted by the introduction of images, it is only to be accounted for by the working of hatred instead of love in the heart. So that the heart may truly be called the alpha and the omega of this wonderful revelation of law: it stands prominently forth at both ends; and had no inspired commentary been given on the full import of the ten words, looking merely to these words themselves, we cannot but perceive that they stretch their demands over the whole range of man's active operations, and can only be fulfilled by the constant and uninterrupted exercise of love to God and man, in the various regions of the heart, the conversation, and the conduct.

We *have* commentaries, however, both in the Old and the New Testament Scriptures, upon the law of the ten commandments, and such as plainly confirm what has been said of its perfection and completeness as a rule of duty. With manifest reference to the second table, and with the view of expressing in one brief sentence the essence of its meaning, Moses had said, 'Thou shalt love thy neighbour as thyself;'[1] and in like

[1] Lev. xix. 18.

manner regarding the first table, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.'[1] It is against all reason to suppose that these precepts should require more than what was required in those which formed the very groundwork and heart of the whole Mosaic legislation; and we have the express authority of our Lord for holding, that the whole law, as well as the prophets, hung upon them.[2] In the Sermon on the Mount also, He has given us an insight into the wide reach and deep spiritual meaning of the ten commandments, clearing them from the false and superficial glosses of the carnal Pharisees. And, to mention no more, the Apostle Paul, referring to the law of the ten commandments, calls it 'spiritual,' 'holy, just, and good,' — represents it as the grand instrument in the hands of the Spirit for convincing of sin,—and declares the only fulfilment of it to be perfect love.[3]

We trust enough has been said to establish the claim of the law of the ten commandments to be regarded in the light in which it has commonly been viewed by evangelical divines of this country, as a brief but comprehensive summary of all religious and moral duty. And, as a necessary consequence, the two grand rules with which they have been wont to enter on the exposition of the decalogue are fully justified. These rules are: 1. That the same precept which forbids the *external* acts of sin, forbids likewise the *inward* desires and motions of sin in the heart; as also, that the precept which commands the external acts of duty, requires at the same time the inward feelings and principles of holiness, of which the external acts could only be the fitting expression. 2. That the negative commands include in them the injunction of the contrary duties, and the positive commands the prohibition of the contrary sins, so that in each there is something required as well as forbidden. Nor is the language too strong, if rightly understood, which has often been applied to this law, that it is a kind of transcript of God's own pure and righteous character, —*i.e.* a faithful and exact representation of that spiritual excellence which eternally belongs to Himself, and which He must eternally require of His accountable creatures. The idea

[1] Deut. vi. 5. [2] Matt. xxii. 40. [3] Rom. vii. 7, 14, xiii. 10.

which such language conveys is undoubtedly correct, if understood in reference to the great principles of truth and holiness embodied in the precepts, though it can be but partially true if regard is had to the formal acts in which those principles were to find their prescribed manifestation; for the actual operation of the principles had of necessity to be ordered in suitable adaptation to men's condition upon earth, to which, as there belong relations, so also there are relative duties, not only different from anything with which God Himself has properly to do, but different even from what His people shall have to discharge in a coming eternity. *There*, such precepts as the fifth, the sixth, the seventh, or the eighth, as to the formal acts they prohibit or require, shall manifestly have lost their adaptation. And of the whole law we may affirm, that the precise form it has assumed, or the mould into which it has been cast, is such as fitly suits it only to the circumstances of the present life. But the love to God and man, which constitutes its all-pervading element, and for which the several precepts only indicate the particular ways and channels wherein it should flow—this love man is indispensably bound in all times and circumstances to cherish in his heart, and manifest in his conduct. For the God in whom he lives, and moves, and has his being, is love; and as the duty and perfection of the creature is to bear the image of the Creator, so to love as He loves —Himself first and supremely, and His offspring in Him and for Him—must ever be the bounden obligation and highest end of those whom He calls His children.

SECTION SECOND.

THE LAW CONTINUED—APPARENT EXCEPTIONS TO ITS PERFECTION AND COMPLETENESS AS THE PERMANENT AND UNIVERSAL STANDARD OF RELIGIOUS AND MORAL OBLIGATION—ITS REFERENCES TO THE SPECIAL CIRCUMSTANCES OF THE ISRAELITES, AND REPRESENTATION OF GOD AS JEALOUS.

It is necessary to pause here for a little, and enter into some examination of the objections which have been raised out of the ten commandments themselves, against the character of perfection and completeness which we have sought to establish for them. For if any doubt should remain on this point, it will most materially interfere with and mar the line of argument we mean afterwards to pursue, and the views we have to propound in connection with this revelation of law to Israel.

By a certain class of writers, we are met at the very threshold with a species of objection which they seem to regard as perfectly conclusive against its general completeness and universal obligation. For it contains special and distinct references to the Israelites as a people. The whole is prefaced with the declaration, 'I am the Lord thy God, which brought thee out of the land of Egypt,' while the fifth commandment embodies in it the promise of the land of Canaan as their peculiar inheritance. And this, we are told, makes it clear as noon-day, that the decalogue was not given as a revelation of God's will to mankind at large, but was simply and exclusively intended for the Israelites—binding, indeed, on them so long as the peculiar polity lasted under which they were placed, but also ceasing as an obligatory rule of conduct when that was abolished.[1] But, on this ground, the Gospel itself will be found

[1] Bialloblotzky, *de Legis Mos. abrogatione*, p. 131. Archb. Whately also repeats the same objection, in his *Essay on the Abolition of the Law*, p. 186.—(*Second Series of Essays.*) The view of both these authors, which

scarcely less imperfect, and we might almost at every step question the fitness or obligation of its precepts in respect to men in general. For it carries throughout a reference to existing circumstances; and by much the fullest development of its principles and duties,—that, namely, contained in the epistles,—was given directly and avowedly to particular persons and churches, with the primary design of instructing *them* as to the things they were respectively to believe or do. So that, if the specialties found in the law of the two tables were sufficient to exempt men *now* from its obligation, or to deprive it at any time of an œcumenical value, most of the revelations of the Gospel might, for the same reason, be shorn of their virtue; and in both alike, men would be entitled to pick and choose for themselves, what they were to regard as of temporary moment, and what of perpetual obligation.

But were not this egregious trifling? The objection overlooks one of the most distinctive features—and, indeed, one of the greatest excellences—of God's revelation, which at no period was given in the form of abstract delineations of truth and duty, but has ever developed itself in immediate connection with the circumstances of individuals and the leadings of Providence. From first to last it comes forth entwined with the characters and events of history. Not a little of it is written in the transactions themselves of past time, which are expressly declared to have been 'written for *our* learning.' And it is equally true of the law and the Gospel, that the historical lines with which they are interwoven, while serving to increase their interest and enhance their didactic value, by no means detract from their general bearing, or interfere with their binding obligation. The ground of this lies in the unchangeableness

is radically the same regarding the abolition of the law under the Christian economy, we shall have occasion to notice afterwards. The affirmation of the archbishop, at p. 191, that 'the Gospel requires a morality in many respects higher and more perfect in itself than the law, and places morality on higher grounds,' has already been met in the preceding section. We admit, of course, that the Gospel contains far higher exemplifications of the morality enjoined in the law than are to be found in the Old Testament, and presents more powerful motives for exercising it; but that is a different thing from maintaining that this morality itself is higher, or essentially more perfect.

of God's character, which may be said to generalize all that is particular in His revelation, and impart a lasting efficacy to what was but occasional in its origin. Without variableness or shadow of turning in Himself, He cannot have a word for one, and a different word for another. And unless the things spoken and required were so manifestly peculiar as to be applicable only to the individuals to whom they were first addressed, or from their very nature possessed a merely temporary significance, we must hold them to be the revelation of God's mind and will for all persons and all times.

That the Lord uttered this law to Israel in the character of their Redeemer, and imposed it on them as the heirs of His inheritance, made no alteration in its own inherent nature; neither contracted nor enlarged the range of its obligation; only established its claim on *their* observance by considerations peculiarly fitted to move and influence their minds. Christ's enforcing upon His disciples the lesson of humility, by His own condescension in stooping to wash their feet, or St. Paul's entreating his Gentile converts to walk worthy of their vocation, by the thought of his being, for their sakes, the prisoner of the Lord, are not materially different. The special considerations, coupled in either case alike with the precept enjoined, leave perfectly untouched the ground of the obligation or the rule of duty. Their proper and legitimate effect was only to win obedience, or, failing that, to aggravate transgression. And when the things required are such as those enjoined in the ten commandments, — things growing out of the settled relations in which men stand to God and to each other,—the obligation to obey is universal and permanent, whether or not there be any considerations of the kind in question tending to render obedience more imperative, or transgression more heinous.

But what if some of the considerations employed to enforce the observance of the duties enjoined, involve views of the divine character and government partial and defective, at variance with the principles of the Gospel, and repulsive even to enlightened reason? Can that really have been meant to be of standing force and efficacy as a revelation of duty, which embodies in it such elements of imperfection? Such is the

form the objection takes in the hands of another large class of objectors, who fancy they find matter of this improper description in the declarations attached to the second commandment. The view there given of God as a *jealous* being, and of the manner in which His jealousy was to appear, has been represented by some as so peculiarly Jewish, by others as so flagrantly obnoxious to right principle, that they cannot tolerate the idea of the decalogue being considered as a perfect revelation of the mind and will of God. The subject has long afforded a favourite ground of railing accusation to avowed infidels and rationalistic divines; and Spinosa could not think of anything in Scripture more clearly and manifestly repugnant to reason, than that the attribute of jealousy was ascribed to God in the decalogue itself.

The treatment which this article in the decalogue has met with, is a characteristic specimen of the hasty and superficial character of infidelity. It proceeds on the supposition that jealousy, when ascribed to God, must carry precisely the same meaning, and be understood to indicate the same affections, as when spoken of men. Considered as a disposition in man, it is commonly indicative of something sickly and distempered. But as every affection of the human mind must, when referred to God, be understood with such limitations as the infinite disparity between the divine and human natures renders necessary, it might be no difficult matter to modify the common notion of jealousy, so far as to render it perfectly compatible with the other representations given of God as absolutely pure and good. But even this is scarcely necessary; for every scholar knows that the word in the original is by no means restricted to what is distinctively meant by jealousy, and that the radical and proper idea, unless otherwise determined by the context, has respect merely to the *zeal* or ardour with which any one is disposed to vindicate his own rights. Applied to God, it simply presents Him to our view as the one Supreme Jehovah, who as such claims — cannot indeed but claim — He were not the One, Eternal God, but an idol, if He did not claim—the undivided love and homage of His creatures, and who, consequently, must resist with holy zeal and indignation every attempt to deprive Him of what is so peculiarly His own. It is only to

give vividness to this idea, by investing it with the properties of an earthly relation, that the divine affection is so often presented under the special form of jealousy. It arises, as Calvin has remarked, from God's condescending to assume toward His people the character of a husband, in which respect He cannot bear a partner. 'As He performs to us all the offices of a true and faithful husband, so He stipulates for love and conjugal chastity from us. Hence, when He rebukes the Jews for their apostasy, He complains that they have cast off chastity, and polluted themselves with adultery. Therefore, as the purer and chaster the husband is, the more grievously is he offended when he sees his wife inclining to a rival; so the Lord, who has betrothed us to Himself in truth, declares that He burns with the hottest jealousy, whenever, neglecting the purity of His holy marriage, we defile ourselves with abominable lusts; and especially when the worship of His Deity, which ought to have been most carefully kept unimpaired, is transferred to another, or adulterated with some superstition; since, in this way, we not only violate our plighted troth, but defile the nuptial couch, by giving access to adulterers.'[1]

Allowing, however, that the notion of jealousy, when thus explained, is a righteous and necessary attribute of Jehovah, does not the objection hold, at least in regard to the particular form of its manifestation mentioned in the second commandment? If it becomes God to be jealous, yet is it not to make His jealousy interfere with His justice, when He declares His purpose to visit the iniquities of the fathers upon the children unto the third and fourth generation? So one might judge, if looking not merely to the attacks of infidels, but to the feeble and unsatisfactory attempts which have too often been made to explain the declaration by Christian divines. Grotius, for example, resolves it simply into the absolute sovereignty of God, who has a right to do what He will with His own.[2] Warburton represents it as a temporary expedient to supply the lack of a future state of reward and punishment under the law; and, in his usual way, contends that no otherwise could the principle be vindicated, and the several Scriptures referring to it

[1] *Inst.* B. ii. c. 8, § 18. [2] *De Jure Belli et Pacis*, ii. p. 593.

harmonized.[1] Michaelis,[2] Paley,[3] and a host besides, while they also regard it as, to a great extent, a temporary arrangement, rest their defence of it mainly on the ground of its having to do only with temporal evils, and in no respect reaching to men's spiritual and eternal interests. It is fatal to all these attempts at explanation, that none of them fairly grapples with the visitation of evil threatened as a punishment; for, viewed in this light, which is unquestionably the scriptural one, such attempts are manifestly nothing more than mere shifts and evasions of the point at issue. When resolved into the sovereignty of God, it still remains to be asked, whether such an exercise of His sovereignty is consistent with those ideas of immutable justice which are implanted in the human breast. When viewed as a temporary expedient to supply a want which, to say the least, might, if real, have admitted of a very simple remedy, the question still waits for solution, whether the expedient itself was in proper accordance with the righteous principles which should regulate every government, whether human or divine. And when it is affirmed that the penalties denounced in the threatening were only temporal, the reply surely is competent, Why might not God do in eternity what He does in time? Or, if the principle on which the punishment proceeds be not in all respects justifiable, how could it be acted on by God temporarily, any more than eternally? Is it consistent with the notion of a God of infinite rectitude, that He should do on a small scale what it would be impious to conceive Him doing on a large one?

The fundamental error in the false explanations referred to, lies in the supposition of the children, who are to suffer, being in a different state morally from that of their parents—innocent children bearing the chastisement due to the transgressions of their wicked parents. But the words of the threatening purposely guard against such an idea, by describing the third and fourth generation, on whom the visitation of evil was to fall, as of *those that hate God;* just as, on the other hand, the mercy which was pledged to thousands was promised as the dowry of those that *love* Him. Such children alone are here concerned, who, in the language of Calvin,

[1] *Divine Legation*, B. v. § 5. [2] *Laws of Moses.* [3] *Sermons.*

'imitate the impiety of their progenitors.' Indeed, Augustine has substantially expressed the right principle of interpretation on the subject, though he has sometimes failed in making the proper application of it, as when he says: 'But the carnal generation also of the people of God belonging to the Old Testament, binds the sons to the sins of their parents; but the spiritual generation, as it has changed the inheritance, so also the threatenings of punishment, and the promises of reward.'[1] And still more distinctly in his commentary on Ps. cix. 14, where he explains the visiting of the 'iniquities of the fathers upon them that hate me,' by saying, 'that is, as their parents hated me; so that, just as the imitation of the good secures that even one's own sins are blotted out, so the imitation of the bad renders one obnoxious to the deserved punishment, not only of one's own sins, but also of the sins of those whose ways have been followed.' In short, the Lord contemplates the existence among His professing worshippers of two entirely different *kinds* of generations: the one, haters of God, and manifesting their hatred by depraving His worship, and pursuing courses of transgression; the other, lovers of God, and manifesting their love by stedfastly adhering in all dutiful obedience to the way of His holy commandments. To these last, though they should extend to thousands of generations, He would show His mercy, causing it to flow on from age to age in a perennial stream of blessing. But as He is the righteous God, to whom vengeance as well as mercy belongs, the free outpouring of His beneficence upon these could not prevent or prejudice the execution of His justice upon that other class, who were entirely of a different spirit, and merited quite opposite treatment. It is an unwelcome subject, indeed; the merciful and gracious God has no delight in anticipating the day of evil, even for His most erring and wayward children. He shrinks, as it were, from contemplating the possibility of thousands being in this condition, and will not suffer Himself to make mention of more than a third or a fourth generation rendering themselves the objects of His just displeasure. But still the wholesome truth must be declared, and the seasonable warning uttered. If men were determined to rebel against

[1] *Contra Julianum Pelagianum*, lib. vi. § 82.

His authority, He could not leave Himself without a witness, not even in regard to the first race of transgressors, that He hated their iniquities, and must take vengeance of their inventions. But if, notwithstanding, the children embraced the sinfulness of their parents, with the manifest seal of Heaven's displeasure on it, as their iniquity would be more aggravated, so its punishment should become more severe; the descending and entailed curse would deepen as it flowed on, increasing with every increase of depravity and corruption, till, the measure of iniquity being filled up, the wrath should fall on them to the uttermost.

That this is the aspect of the divine character and government which the declaration in the second commandment was meant to exhibit, is evident alone from the glowing delineations of mercy and goodness with which the visitation of evil upon the children of disobedient parents is here and in other places coupled.[1] But it is confirmed beyond all doubt by two distinct lines of reflection, and, first, by the facts of Israelitish history. These fully confirm the principle of God's government as now expounded, but give no countenance to the idea of a punishment being inflicted on the innocent for the guilty. However sinful one individual or one generation might be, yet if the next in descent heartily turned to the Lord, they were sure of being received to pardon and blessing. We are furnished with a striking instance of this in the 14th chapter of Numbers, where we find Moses pleading for the pardon of Israel's transgressions on the very ground of that revelation of the divine name or character in Ex. xxxiv. 6, 7, which precisely, as in the second commandment, combines the most touching representation of the divine mercy with the threat to visit the iniquity of the fathers upon the children. It never occurred to Moses that this threat stood at all in the way of their obtaining a complete forgiveness. He found, indeed, that the Lord had determined to visit upon that generation their iniquities, so far as to exclude them from the land of Canaan, but without in the least marring the better prospects of their children, who had learned to hate the deeds of their fathers. And when, indeed, was it otherwise? Is it not one of the most striking features in the whole history of ancient Israel, that, so far from

[1] Compare besides, Ex. xxxiv. 5, 6; Num. xiv. 18; Ps. ciii. 8, 9.

ffering for the sins of former generations, they did not suffer en for their own when they truly repented, but were immeıtely visited with favour and blessing? And, on the other nd, how constantly do we find the divine judgments increasg in severity when successive generations hardened themlves in their evil courses! Nor did it rarely happen that the ries of retributions reached their last issues by the third or urth generation. It was so in particular with those who ere put upon a course of special dealing—such as the house Jeroboam, of Jehu, of Eli, etc.

Another source of confirmation to the view now presented find in the explanations given concerning it in the proecies of Jeremiah and Ezekiel. These prophets lived at the ne when the descending curse had utterly failed, so far as it d gone, to turn the children from the sinful courses of their thers, and was fast running to a fatal termination. But the fatuated people being not less distinguished for self-righteous ide than for their obstinate perseverance in wickedness, they ere constantly complaining, as stroke after stroke fell upon em, that they were made unjustly to bear the sins of their thers. Anticipating our modern infidels, they charged God th injustice and inequality in His ways of dealing, instead of rning their eye inward, as they should have done, upon their n unrighteousness, and forsaking it for the way of peace. ıe 18th chapter of Ezekiel contains a lengthened expostulaın with these stout-hearted offenders, in the course of which utterly disclaims the interpretation they put upon the word d providence of God, and assures them, that if they would ly turn from their evil doings, they should not have to suffer her for their own or their fathers' guilt. And Jeremiah, in s 31st chapter, speaking of the new covenant, and of the essed renovation it would accomplish on those who should be rtakers of its grace, foretells that there would be an end of ch foolish and wicked charges upon God for the inequality His ways of dealing; for such an increased measure of the pirit would be given, such an inward conformity to His laws ould be produced, that His dealing with transgressors would a manner cease,—His ways would be all acquiesced in as ly, just, and good.

SECTION THIRD.

THE LAW CONTINUED—FURTHER EXCEPTIONS—THE WEEKLY SABBATH.

OBJECTIONS have been raised against the decalogue as a complete and permanent summary of duty, from the nature of its requirements, as well as from the incidental considerations by which it is enforced. It is only, however, in reference to the fourth commandment, the law of the Sabbath, that any objection in this respect is made. The character of universal and permanent obligation, it is argued, which we would ascribe to the decalogue, cannot properly belong to it, since one of its precepts enjoins the observance of a merely ceremonial institution —an institution strictly and rigorously binding on the Jews, but, like other ceremonial and shadowy institutions, done away in Christ. It would be impossible to enumerate the authors, ancient and modern, who in one form or another have adopted this view. There can be no question that they embrace a very large proportion of the more learned and eminent divines of the Christian Church, from the fathers to the present time. Much diversity of opinion, however, prevails among those who agree in the same general view, as to the extent to which the law of the Sabbath was ceremonial, and in what sense the obligation to observe it lies upon the followers of Jesus. In the judgment of some, the distinction of days is entirely abolished as a divine arrangement, and is no further obligatory upon the conscience, than as it may be sanctioned by competent ecclesiastical authority for the purposes of social order and religious improvement. By others, the obligation is held to involve the duty of setting apart an adequate portion of time for the due celebration of divine worship,—the greater part leaving that portion of time quite indefinite, while some would insist upon its being at least equal to what was appointed under the law, or possibly even

ıore. Finally, there are still others, who consider the ceremo-
ial and shadowy part of the institution to have more peculiarly
ood in the observance of precisely the seventh day of the week
ı a day of sacred rest, and who conceive the obligation to be
et in force, as requiring another whole day to be consecrated
ı religious exercises.

It would require a separate treatise, rather than a single
hapter, to take up separately such manifold subdivisions of
pinion, and investigate the grounds of each. We must for the
resent view the subject in its general bearings, and endeavour
ı have some leading principles ascertained and fixed. In doing
ıis, we might press at the outset the consideration of this law
eing one of those engraved upon tables of stone, as a proof
ıat it, equally with the rest, possessed a peculiarly important
nd durable character. For the argument is by no means dis-
osed of, as we formerly remarked, by the supposition of Bähr
nd others, that the ceremonial as well as the other precepts of
ıe law were represented in the ten commandments; and still
ess by the assertion of Paley, that little regard was practically
aid in the Books of Moses to the distinction between matters
f a ceremonial and moral, of a temporary and perpetual kind.
t is easy to multiply assertions and suppositions of such a
ature; but the fact is still to be accounted for, why the law
f the Sabbath should have been deemed of such paramount
nportance, as to have found a place among those which were
written as with a pen in the rock for ever?' Or why, if in
eality nothing more than a ceremonial and shadowy institute,
his, in particular, should have been chosen to represent all of
like kind? Why not rather, as the whole genius of the
conomy might have led us in such a case to expect, should the
recept have been one respecting the observance of the great
nnual feasts, or a faithful compliance with the sacrificial
ervices?[1] It is impossible to answer these questions satis-
ıctorily, or to show any valid reason for the introduction of
ıe Sabbath into the law of the two tables, on the supposition

[1] The Roman Catholics have felt the force of this in reference to their
wn Church, which, like the Jewish, deals so much in ceremonies, and
ıerefore have sometimes in their catechism presented the fourth com-
andment thus: Remember the festivals, to keep them holy.

of its possessing only a ceremonial character. But we shall not press this argument more fully, or endeavour to explain the futility of the reasons by which it is met, as in itself it is rather a strong presumption than a conclusive evidence of the permanent obligation of the fourth command.

It deserves more notice, however, than it usually receives in this point of view, and should alone be almost held conclusive, that the ground on which the obligation to keep the Sabbath is based in the command, is the most universal in its bearing that could possibly be conceived. 'Thou shalt remember the Sabbath-day, to keep it holy; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day.' There is manifestly nothing Jewish here; nothing connected with individual interests or even national history. The grand fact out of which the precept is made to grow, is of equal significance to the whole world; and why should not the precept be the same, of which it forms the basis? God's method of procedure in creating the visible heavens and earth, produced as the formal reason for instituting a distinctive, temporary Jewish ordinance! Could it be possible to conceive a more 'lame and impotent conclusion?' And this, too, in the most compact piece of legislation in existence! It seems, indeed, as if God, in the appointment of this law, had taken special precautions against the attempts which He foresaw would be made to get rid of the institution, and that on this account He laid its foundations first in the original framework and constitution of nature. The law as a whole, and certain also of its precepts, He was pleased to enforce by considerations drawn from His dealings toward Israel, and the peculiar relations which He now held to them. But when He comes to impose the obligation of the Sabbath, He rises far beyond any consideration of a special kind, or any passing event of history. He ascends to primeval time, and, standing as on the platform of the newly created world, dates from thence the commencement and the ordination of a perpetually recurring day of rest. Since the Lord has thus honoured the fourth commandment above the others, by laying for it a foundation so singularly broad and deep, is it yet to be held in its obligation and import the narrowest of them all? Shall this, strange to think, be the only

one which did not utter a voice for all times and all generations? How much more reasonable is the conclusion of Calvin, who in this expressed substantially the opinion of all the more eminent reformers: 'Unquestionably God assumed to Himself the seventh day, and consecrated it when He finished the creation of the world, that He might keep His worshippers entirely free from all other cares, while they were employed in meditating on the beauty, excellence, and splendour of His works. It is not proper, indeed, to allow any period to elapse, without our attentively considering the wisdom, power, justice, and goodness of God, as displayed in the admirable workmanship and government of the world. But because our minds are unstable, and are thence liable to wander and be distracted, God in His own mercy, consulting our infirmities, sets apart one day from the rest, and commands it to be kept free from all earthly cares and employments, lest anything should interrupt that holy exercise. . . . In this respect the necessity of a Sabbath is common to us with the people of old, that we may be free on one day (of the week), and so may be better prepared both for learning and for giving testimony to our faith.'[1]

But then it is argued, that whatever may have been the reason for admitting the law of the Sabbath into the ten commandments, and engraving it on the tables of stone, it still is in

[1] *Comm.* on Ex. xx. 11. The same view is taken in his notes on Gen. ii. 3: 'God, therefore, first rested, then He blessed that rest, that it might be sacred among men through all coming ages. He consecrated each seventh day to rest, that His own example might continually serve as a rule,' etc. To the same effect, Luther on that passage, who holds, that 'if Adam had continued in innocence, he would yet have kept the seventh day sacred;' and concludes, 'Therefore the Sabbath was, from the beginning of the world, appointed to the worship of God.' We have already treated of this branch of the subject in vol. i., and need not go farther into it at present. It is proper to state, however, that the leading divines of the Reformation, and the immediately subsequent period, were of one mind regarding the appointment of a primeval Sabbath. The idea that the Sabbath was first given to the Israelites in the wilderness, and that the words in Gen. ii. only proleptically refer to that future circumstance, is an after-thought, originating in the fond conceit of some Jewish Rabbins, who sought thereby to magnify their nation, and was adopted only by such Christian divines as had already made up their minds on the temporary obligation of the Sabbath.

its own nature different from all the rest. They are moral, and because moral, of universal force and obligation; while this is ceremonial, owing its existence to positive enactment, and therefore binding only so far as the enactment itself might be extended. The duties enjoined in the former are founded in the nature of things, and the essential relations in which men stand to God or to their fellow-men: hence they do not depend on any positive enactment, but are co-extensive in their obligation with reason and conscience. But the law of the Sabbath, prescribing one day in seven to be a day of sacred rest, has its foundation simply in the authoritative appointment of God, and hence, unlike the rest, is not fixed and universal, but special and mutable.

There is unquestionably an element of truth in this, but the application made of it in the present instance is unwarranted and fallacious. It is true that the Sabbath is a positive institution, though intimately connected with God's work in creation; and apart from His high command, it could not have been ascertained by the light of reason, that one entire day should at regular intervals be consecrated for bodily and spiritual rest, and especially that one in seven was the proper period to be fixed upon. In this respect we can easily recognise a distinction between the law of the Sabbath, and the laws which prohibit such crimes as lying, theft, or murder. But it does not therefore follow that the Sabbath is in such a sense a positive, as to be a merely partial, temporary, ceremonial institution, and, like others of this description, done away in Christ. For a law may be positive in its origin, and yet neither local nor transitory in its destination; it may be positive in its origin, and yet equally needed and designed for all nations and ages of the world.

For of what nature, we ask, is the institution of marriage? The seventh commandment bears respect to that institution, and is thrown as a sacred fence around its sanctity. But is not marriage in its origin a positive institution? Has it any other foundation than the original act of God in making one man and one woman, and positively ordaining that the man should cleave to the woman, and the two be one flesh?[1]

[1] Gen. ii. 23, 24. This has a great deal more the look of a proleptical statement than what is written at the beginning of the chapter about the

Wherever this is not recognised, as it is not, in part at least, in Mahommedan and heathen lands, and by certain infidels of the baser sort in Christendom, there also the moral and binding obligation of the ordinance is disowned. But can any humble Christian disown it? Would he not indignantly reject the thought of its being only a temporary ordinance, because standing, as to its immediate origin, in God's method of creation, and the natural obligations growing out of it? Or does he feel himself warranted to assume, that because, after Christ's appearing, the marriage-union was treated as an emblem of Christ's union to the Church, the literal ordinance is thereby changed or impaired? Assuredly not. And why should he think otherwise respecting the Sabbath? This, too, in its origin, is a positive institution, and was also, it may be, from the first designed to serve as an emblem of spiritual things,—an emblem of the blessed rest which man was called to enjoy in God. But in both respects it stands most nearly on a footing with the ordinance of marriage: both alike owed their institution to the original act and appointment of God; both also took their commencement at the birth of time—in a world unfallen, when, as there was no need for the antitypes of redemption, so no ceremonial types or shadows of these could properly have a place; and both are destined to last till the songs of the redeemed shall have ushered in the glories of a world restored.

The distinction, we apprehend, is often too broadly drawn, in discussions on this subject, between the positive and the moral; as if the two belonged to entirely different regions, and but incidentally touched upon each other; as if also the strictly moral part of the world's machinery were in itself so complete and independent, that its movements might proceed of themselves, in a course of lofty isolation from all positive enactments and institutions. This was not the case even in paradise, and much less could it be so afterwards. A certain amount of what is positive in appointment, is absolutely necessary to settle the

Sabbath, for it speaks of leaving father and mother, while still Adam and Eve alone existed. Yet our Lord regards it as a statement fairly and naturally drawn from the facts of creation, and as applicable to the earlier as to the later periods of the world's history.—(Matt xix. 4, 5.)

relations in connection with which the moral sentiments are to work and develop themselves. The banks which confine and regulate the current of a river are not less essential to its existence than the waters that flow within them; for the one define and fix the channel which keeps the other in their course. And, in like manner, the moral feelings and affections of our nature must have something outward and positive, determining the kind of landmarks which they are to observe, and the channels through which they are to flow. There may, no doubt, be many things of this nature at different times appointed by God that are variable and temporary, to suit the present condition of His Church and the immediate ends He has in view. But there may also be some coeval with the existence of the world, founded in the very nature and constitution of things, so essential and necessary, that the love which is the fulfilment of all obligation cannot operate stedfastly or beneficially without them.

The real question, then, in regard to the Sabbath, is, whether such love can exist in the heart, without disposing it to observe the rest there enjoined? Is not the present constitution of nature such as to render this necessary for securing the purposes which God contemplated in creation? Could mankind, as one great family, properly thrive and prosper even in their lower interests, as we may suppose their beneficent Creator intended, without such a day of rest perpetually coming round to refresh their wearied natures? Could they otherwise command sufficient time, amid the busy cares and occupations of life, to mind the higher interests of themselves and their households? Without such a salutary monitor ever and anon returning, and bringing with it time and opportunity for all to attend to its admonitions, would not the spiritual and eternal be lost sight of amid the seen and temporal? Or, to mount higher still, how, without this ordinance, could any proper and adequate testimony be kept up throughout the world in honour of the God that made it? Must not reason herself own it to be a suitable and becoming homage rendered to His sole and supreme lordship of creation, for men on every returning seventh day to cease from their own works, and take a breathing-time to realize their dependence upon Him, and give a more special application to the things which

ncern His glory? In short, abolish this wise and blessed stitution, and must not love both to God and man be deprived one of its best safeguards and most appropriate methods working? Must not God Himself become practically dis-noured and forgotten, and His creature be worn down with adening and oppressive toil?

Experience has but one answer to give to these questions. ence, where the true religion has been unknown, it has always en found necessary to appoint, by some constituted authority, certain number of holidays, which have often, even in heathen untries, exceeded, rarely anywhere have fallen short of, the mber of God's instituted Sabbaths. The animal and mental, e bodily and spiritual nature of man, alike demand them. ven Plato deemed the appointment of such days of so benign d gracious a tendency, that he ascribed them to that pity hich 'the gods have for mankind, born to painful labour, at they might have an ease and cessation from their toils.'[1] nd what is this but an experimental testimony to the wisdom d goodness of God's having ordered His work of creation ith a view to the appointment of such an institution in provi-nce? It is manifest, besides, that while men may of them-lves provide substitutes to a certain extent for the Sabbath, t these never can secure more than a portion of the ends for hich it has been appointed, nor could anything short of the ear sanction and authority of the living God command for it neral respect and attention. The inferior benefits which it rries in its train are not sufficient, as experience has also too nply testified, to maintain its observance, if it loses its hold on men's minds in a religious point of view. So that there n scarcely be a plainer departure from the duty of love we ve alike to God and man, than to attempt to weaken the undations of such an ordinance, or to encourage its habitual glect.

If the broad and general view of the subject which has now en given were fairly entertained, the other and minuter ob-ctions which are commonly urged in support of the strictly wish character of the Sabbatical institution would be easily sposed of. Even taken apart, there is none of them which,

[1] *De Leg.* ii. p. 787.

if due account is made of special circumstances, may not be satisfactorily removed.

1. No notice is taken of the institution during the antediluvian and earlier patriarchal periods of sacred history; the profanation of it is not mentioned among the crimes for which the flood was sent, or fire and brimstone rained upon Sodom and Gomorrah; it never rises distinctly into view as a divine institution till the time of Moses; whence, it is inferred, it only then took its commencement. But how many duties of undoubtedly perpetual and universal obligation might be cut off on similar grounds! And how few comparatively of the sins which we may infer with the utmost certainty to have been practised, are noticed in those brief records of the world's history! It is rather, as we might have expected, the general principles that were acted upon; or, in regard to heinous transgressors, the more flagrant misdeeds into which their extreme depravity ran out, that find a place in the earliest portions of sacred history. Besides, even in the later and fuller accounts, it is usual, through very long periods of time, to omit any reference to institutions which were known to have been statedly observed. There is no notice, for example, of circumcision from the time of Joshua to the Babylonish exile; but how fallacious would be the conclusion from such silence that the rite itself had fallen into desuetude! Even the Sabbath, notwithstanding the prominent place it holds in the decalogue and the institutions of Moses, is never mentioned again till the days of Elisha (nearly seven hundred years later), when we meet with an incidental and passing allusion to it.[1] Need we wonder, then, that in such peculiarly brief compends of history as are given of antediluvian and patriarchal times, there should be a similar silence?

And yet it can by no means be affirmed that they are without manifest indications of the existence of a seventh day of sacred rest. The record of its appointment at the close of the creation period, as we have already noticed, is of the most explicit kind, and is afterwards confirmed by the not less explicit reference in the fourth commandment, of its origin and commencement to the same period. Nor can any reason be

[1] 2 Kings iv. 23.

assigned one-half so natural and probable as this, for the sacredness attached from the earliest times to the number seven, and for the division of time into weeks of seven days, which meets us in the history of Noah and the later patriarchal times, and of which also very early traces occur in profane history.[1] Then, finally, the manner in which it first presents itself on the field of Israelitish history as an existing ordinance which God Himself respected, in the giving of the manna, before the law had been promulgated, is a clear proof of its prior institution. True, indeed, the Israelites themselves seem then to have been in a great measure ignorant of such an institution; not perhaps altogether ignorant, as is too commonly taken for granted, but ignorant of its proper observance, so far as to wonder that God should have bestowed a double provision on the sixth day, to relieve them from any labour in gathering and preparing it on the seventh. Habituated as they had become to the manners, and bowed down by the oppression, of Egypt, it had been strange indeed if any other result should have occurred. Hence it is mentioned by Moses and by Nehemiah, as a distinguishing token of the Lord's goodness to them, that in consequence of bringing them out

[1] Gen. viii. 10, 12, xxix. 27. A large portion of the Jewish writers hold that the Sabbath was instituted at the creation, and was observed by the patriarchs, although some thought differently. References to various of their more eminent writers are given in Meyer, *De Temporibus Sacris et Festis Diebus Hebræorum*, P. ii. c. 9. Selden (*De Jure Nat. et Gent.* lib. iii. 12) has endeavoured to prove that the elder Jewish writers all held the first institution of the Sabbath to have been in the wilderness, though by special revelation made known previously to Abraham, and that the notice taken of the subject at the creation is by prolepsis. This, however, does not appear to have been the general opinion among them—certainly not that of some of their leading writers; and, as Meyer remarks, it by no means follows from their having sometimes held the proleptical reference in Genesis to the institution of the Sabbath in the wilderness, that they therefore denied its prior institution in paradise. See in *Imperial Bible Dictionary*, art. 'Week,' for a correct account of the references to the septenary division among heathen nations. As to those nations not observing the Sabbath, or not being specially charged with neglecting it, the same may be said in reference to the third commandment, the fifth, many of the sins of the seventh, eighth, and ninth. Besides, when they forsook God Himself, of how little importance was it how they spent His Sabbaths!

of Egypt, He made them to know or gave them His Sabbaths.[1]

2. But the institution of the Sabbath was declared to be a sign between God and the Israelites, that they might know that He was the Lord who sanctified them.[2] And if a sign or token of God's covenant with Israel, then it must have been a new and positive institution, and one which they alone were bound to observe, since it must separate between them and others. So Warburton,[3] and many besides. We say nothing against its having been, as to its formal institution, of a positive nature; for there, we think, many defenders of the Sabbath have lost themselves.[4] But its being constituted a sign between God and Israel, neither inferred its entire novelty, nor its special and exclusive obligation upon them. Warburton himself has contended that the bow in the cloud was not rendered less fit for being a sign of the covenant with Noah, that it had existed in the antediluvian period. And still less might the Sabbath's being a primeval institution have rendered it unfit to stand as a sign of the Israelitish covenant, as this had respect not so much to its appointment on the part of God, as to its observance on the part of the people. He wished them simply to regard it as one of the chosen means by which He intended them to become, not only a well-conditioned and blessed, but also an holy nation. Nor could its being destined for such a use among them in the least interfere with its obligation or its observance among others. Circumcision was thus also made the sign of the Abrahamic covenant, although it had been observed from time immemorial by various surrounding tribes and nations, from whom still the members of the covenant were to keep themselves separate. For it was not the merely

[1] Ex. xvi. 29; Deut. v. 15; Neh. ix. 14.

[2] Ex. xxxi. 13.

[3] *Divine Leg.* B. iv. Note R.R.R.R.

[4] It has been called a moral-positive command, partly moral and partly positive; in itself a positive enactment, but with moral grounds to recommend or enforce it. See, for example, Ridgeley's *Body of Divinity*, ii. p. 267, who expresses the view of almost all evangelical divines of the same period in this country. The distinction, however, is not happy, as the same substantially may be said of all the ceremonial institutions. Moral reasons were connected with them all, and yet they are abolished.

ernal rite or custom which God regarded, but its spiritual aning and design. When connected with His covenant, embodied in His law, it was stamped as a religious institu- n; it acquired a strictly religious use; and only in so far as was observed with a reference to this, could it fitly serve as ign of God's covenant.

Indeed, a conclusion exactly the reverse of the one just erred to, should rather be drawn from the circumstance of Sabbath having been taken for a sign that God sanctified ael. There can be no question that holiness in heart and nduct was the grand sign of their being His chosen people. so far as they fulfilled the exhortation, 'Be ye holy, for I holy,' they possessed the mark of His children. And the per observance of the Sabbatical rest being so specially signated a sign in this respect, was a proof of its singular portance to the interests of religion and morality. These, was virtually said, would thrive and flourish if the Sabbath s duly observed, but would languish and die if it fell into nuetude. Hence, at the close of a long expostulation with people regarding their sins, and such especially as indicated ly a hypocritical love to God, and a palpable hatred or in- ference to their fellow-men, the prophet Isaiah presses the e observance of the Sabbath as in itself a sufficient remedy the evil: 'If thou turn away thy foot from the Sabbath, m doing thy pleasure on my holy day; and call the Sabbath lelight, the holy of the Lord, honourable; and shalt honour m, not doing thine own ways, nor finding thine own pleasure, r speaking thine own words: then shalt thou delight thyself the Lord; and I will cause thee to ride upon the high places the earth, and feed thee with the heritage of Jacob thy her: for the mouth of the Lord hath spoken it.'[1]

This passage may fitly be regarded as an explanation of the se in which the Lord meant them to regard the Sabbath as sign between them and Him. And it is clear, on a moment's lection, that the prophet could never have attached the im- rtance he did to the Sabbath, nor so peculiarly connected with the blessing of the covenant, if the mere outward rest d been all that the institution contemplated. This is what

[1] Isa. lviii. 13, 14.

the objectors we now argue with seem uniformly to take for granted; as if the people were really sanctified when they simply rested every Sabbath-day from their labours. The command had a far deeper import, and much more was involved in such a compliance with it, as should prove a sign between them and God. It was designed at once to carry the heart up in holy affection to its Creator, and outwards in acts of goodwill and kindness to men on earth. Hence its proper observance is so often put, both in the law and the prophets, for the sum of religion. This is frankly admitted by some who urge the objection (for example, Barrow), while they still hold it to have been a ceremonial institution. But we would ask if any other ceremonial institution can be pointed to as having been thus honoured? Are they not often rather comparatively dishonoured, by being placed in a relation of inferiority to the weightier matters of the law? And we might also ask, if precisely the same practical value is not attached to the strict religious observance of the Lord's day now, by all writers of piety, and even by those who, with strange perversion or inconsistency, labour to establish the freedom of Christians from the obligation of the Sabbath? It is one of the burdens, says Barrow, which the law of liberty has taken off from us; and yet he has no sooner said it, than he tells us, in regard to the very highest and most spiritual duties of this law, that we are much more obliged to discharge them than the Jews could be.[1] Paley, too, presently after he has endeavoured to relax the binding obligation of the Sabbath, proceeds to show the necessity of dedicating the Sunday to religious exercises, to the exclusion of all ordinary works and recreations; and still more expressly in his first sermon, written at a more advanced stage of life, when he knew more personally of the power of religion, he speaks of 'keeping holy the Lord's day regularly and most particularly,' as an essential mark of a Christian.[2] The leading Reformers were unanimous on this point, holding it to be the duty of all sound Christians to use the Lord's day as one of holy rest to Him, and that by withdrawing themselves

[1] *Works*, v. pp. 565, 568.

[2] *Moral and Polit. Philosophy*, B. v. c. 7 and 8, comp. with 1st of the Sermons on several subjects.

not only from sin and vanity, but also from those worldly employments and recreations which belong only to a present life, and by yielding themselves wholly to the public exercises of God's worship, and to the private duties of devotion, excepting only in cases of necessity or mercy. The learned Rivet, also, who unhappily argued (in his work on the decalogue) against the obligation of keeping the Sabbath as imposed in the fourth commandment, yet deplored the prevailing disregard of the Lord's day as one of the crying evils of the times; and Vitringa raised the same lamentation in his day (on Isa. lviii. 13).

What, then, should induce such men to contend against the strict and literal obligation of the fourth command? They must be influenced by one of two reasons: either they dislike the spirit of holiness that breathes in it, or, relishing this, they somehow mistake the real nature of the obligation there imposed. There can be no doubt that the former is the cause which prompts those who are mere formalists in religion to decry this obligation; and as little doubt, we think, in regard to the Reformers and pious divines of later times, that the latter consideration was what influenced them. This we shall find occasion to explain under the next form of objection.

3. It is alleged that the Sabbath, as imposed on the Jews, had a rigour and severity in it quite incompatible with the genius of the Gospel: the person who violated its sacredness, by doing ordinary work on that day, was to be punished with death; and so far was the cessation from work carried, that even the kindling of a fire or going out of one's place was interdicted.[1] It looks as if men were determined to get rid of the Sabbath by any means, when the capital punishment inflicted on the violators of it in the Jewish state is held up as a proof of its transitory and merely national character. For there is nothing of this in the fourth commandment itself; and it was afterwards added to this, in common with many other statutes, as a check on the presumptuous violation of what God wished them to regard as the fundamental laws of the kingdom. A similar violation of the first, the second, the third, the fifth, the sixth, the seventh commandments, had the same punishment annexed

[1] Ex. xvi. 29, xxxv. 3.

to it; but who would thence argue that the obligation to practise the duties they required was binding only during the Old Testament dispensation?

The other part of the objection demands a longer answer; in which we must first distinctly mark what is the exact point to be determined. The real question is, Did the fourth commandment oblige the Jews to anything which the people of God are under no obligation now to perform? Did it simply enjoin a rigid cessation from all ordinary labour, every seventh day, and did such cessation constitute the kind of sanctification it required? Such unquestionably was the opinion entertained by Calvin and most of the Reformers; who consequently held the Sabbath exacted of the Israelites under this precept to be chiefly of a ceremonial nature, foreshadowing through its outward repose the state of peaceful and blessed rest which believers were to enjoy in Christ, and, like other shadows, vanishing when He appeared. There is certainly a measure of truth in this idea, as we shall have occasion to notice under the next objection, but not in the sense understood by such persons. Their opinion of what the Jewish Sabbath *should* have been, almost entirely coincided with what it actually *was*, after a cold and dead formalism had taken the place of a living piety. But so far from being justified by the law itself, it is the very notion which our Lord sought repeatedly to expose, by showing the practical impossibility of carrying it out under the former dispensation itself. Parents performed on the Sabbath the operation of circumcising their children; priests did the work connected with the temple service; persons of all sorts went through the labours necessary to preserve or sustain life in themselves or their cattle; and yet they were blameless—the command stood unimpaired, notwithstanding the performance of such works on the seventh day, for they were not inconsistent with its real design. In regard to all such cases, Christ announced the maxim, 'The Sabbath was made for man, not man for the Sabbath,'—meaning, of course, the Sabbath in its original purport and existing obligation—not under any change or modification now to be introduced; for had there been any intention of that sort, it would manifestly have been out of place then to speak of it—but the Sabbath as imposed in the fourth

commandment upon the Israelites:—this Sabbath was made for man, as a means to promote his real interests and wellbeing, and not as a remorseless idol, to which these were to be sacrificed. 'To work in the way of doing good to a fellow-creature (such was the import of Christ's declaration), or entering into the employments of God's worship, is not now, nor ever was, any interference with the proper duties of the Sabbath, but rather a fulfilment of them. "Therefore the Son of man is Lord also of the Sabbath,"—He who is Lord of man must needs also be Lord of that which was made for man's good—but its Lord, not to turn it to any other purpose than that for which it was originally given—no, merely to use it myself, and teach you how to use it for the same. You do therefore grievously err in supposing it possible for me to do anything inconsistent with the design of this institution; for though, as the Father worketh hitherto, I also must work on this day,[1] so far as the ends of the divine government may require, yet nothing is or can be done by me, which is not in the strictest sense a divine work, and as such suitable to the day of God.'[2]

It is to wrest our Lord's words quite beside the purpose for which they were spoken, to represent Him in those declarations He made respecting the Sabbath, as intending to relax the existing law, and bring in some new modification of it. His discourse was clearly aimed at convincing the Jews that this law did not, as they erroneously conceived, absolutely prohibit

[1] John v. 17.

[2] No texts have been more perverted from their obvious meaning, by the opponents of the Sabbath, than those referred to in Mark, ch. ii. 27, 28, about the Son of man being Lord of the Sabbath, and the Sabbath being made for man, as if the Lord had been there bringing in something new, instead of explaining what was old. The latter is also held 'as manifestly implying that the observance of the Sabbath was not a duty of an essential and unchangeable nature, such as those for which man is especially constituted and ordained.'—(*Bib. Cyclop.* art. 'Sabbath.') But the same may be said of marriage—it was made for man, and not man for it; and seeing, if there be no marriage, there can be no adultery, is therefore the seventh command only of temporary obligation? Or, since where there is no property there can be no theft, and man was not made for property, is the eighth command also out of date? The main point is, Were they not all alike coeval with man's introduction into his present state, and needful to abide with him till its close?

all work, but work only in so far as the higher ends of God's glory and man's best interests might render needful. Precisely as in the second commandment, the prohibition regarding the making of any graven image or similitude was not intended simply to denounce all pictures and statues,—both, in fact, had a place in the temple itself,—but to interdict their employment in the worship of God, so that His worshippers might be free to serve Him in spirit and in truth. And as men might have abstained from using these, while still far from yielding the spiritual worship which the second command really required, so they might equally have ceased from ordinary labour on the seventh day, and yet been far from sanctifying it according to the fourth commandment.

This was distinctly enough perceived by some of the more thinking portion of the Jews themselves. Hence, not only does Philo speak of 'the custom of philosophizing,' as he calls it, on the seventh day, but we find Abenezra expressly stating that 'the Sabbath was given to man, that he might consider the works of God, and meditate in His law.' To the same effect Abarbanel: 'The seventh day has been sequestered for learning the divine law, and for remembering well the explanations and inquiries regarding it. As is taught in Gemara Hierosol.: "Sabbaths and holidays were only appointed for meditating on the law of God; and therefore it is said, in Medrash Schamoth Rabba, that the Sabbath is to be prized as the whole law."' Another of their leading authorities, R. Menasse Ben Isr., even characterizes it as 'a notable error to imagine the Sabbath to have been instituted for idleness; for as idleness is the mother of all vice, it would then have been the occasion of more evil than good.'[1]

These comments, wonderfully good to come from such a quarter, are in perfect accordance with the import of the fourth commandment; that is, if this commandment is to be subjected to the same mode of interpretation which is made to rule the meaning of the rest—if it is to be regarded simply as prohibiting one kind of works, that those of an opposite kind may be performed. Yet, in strange oversight of this, perhaps also un-

[1] See Meyer, *de Temp. Sacris et Festis Diebus Heb.* pp. 197–199, where the authorities are given at length.

wittingly influenced by the mistaken views and absurd practices of the Jews, such men even as Calvin and Vitringa held, that in the Jewish law of the Sabbath there was only inculcated a cessation from bodily labour, and that the observance of this cessation formed the substance of Sabbatical duty.[1] Their holding this, however, did not, we must remember, lead them to deny the fact of God's having set apart, and men's being in all ages bound to observe, one day in every seven to be specially devoted to the worship and service of God. This with one voice they held; but they conceived the primeval and lasting institution of the Sabbath to have been so far accommodated to the ceremonial character of the Jewish religion, as to demand almost nothing from the Jews but a day of bodily rest. And this rest they further conceived to have been required, not as valuable in itself, but as the legal shadow of better things to come in Christ: so that they might at once affirm the Jewish Sabbath to be abolished, and yet hold the obligation binding upon Christians to keep, by another mode of observance, one day in seven sacred to the Lord. This is simply what they did. And therefore Gualter, in his summary of the views of the divines of the Reformation upon this subject, has brought distinctly out these two features in their opinions,—what they parted with, and what they retained: 'The Sabbath properly signifies rest and leisure from servile work, and at the same time is used to denote the seventh day, which God at the beginning of the world consecrated to holy rest, and afterwards in the law confirmed by a special precept. And although the primitive Church abrogated the Sabbath, in so far as it was a legal shadow, lest it should savour of Judaism; yet it did not abolish that sacred rest and repose, but transferred the keeping of it to the following day, which was called the Lord's day, because on it Christ rose from the dead. The use of this day, therefore, is the same with what the Sabbath formerly was among the true worshippers of God.' Only, the particular way, or kind of service, in which it is now to be turned to this sacred use, is different from what it was in Judaism; and he goes on to describe how the Reformers thought the day should

[1] Calvin, *Inst.* ii. c. 8. Vitringa, *Synagog. vet.* ii. c. 2, and *Com. in Isa.* c. lvi.

be spent, viz. in a total withdrawing from worldly cares and pleasures, as far as practicable, and employing the time in the public and private exercises of worship.[1]

[1] I have entered so fully into the views of the Reformers, because their sentiments on this subject are almost universally misunderstood, even by theologians, and their names have often been and still are abused, to support views which they would themselves have most strongly reprobated. The ground of the whole error lay in their not rightly understanding—what, indeed, is only now coming to be properly understood—the symbolical character of the Jewish worship. They viewed it too exclusively in a typical aspect, in its reference to Gospel things, and saw but very dimly and imperfectly its design and fitness to give a present expression to the faith and holiness of the worshipper. Hence, *positive* institutions were considered as altogether the same with *ceremonial*, and the services connected with them as all of necessity bodily, typical, shadowy—therefore done away in Christ. In this way superficial readers, who glance only at occasional passages in their writings, and do not take these in connection with the whole state of theological opinion then prevalent regarding the Old and New dispensations, find no difficulty in exhibiting the Reformers as against all Sabbatical observances; while, if it suited their purpose to look a little further, another set of passages might be found which seem to establish the very reverse. Archbishop Whately says (*Second Series of Essays*, p. 206) that the English Reformers were almost unanimous in disconnecting the obligation regarding the keeping of the Lord's day among Christians from the fourth commandment, and resting it simply on the practice of the apostles and the early Church—thus making the Christian Lord's day an essentially different institution from the Jewish Sabbath. We don't need to investigate the subject separately as it affects them; for their opinions, as the Archbishop indeed asserts, agreed with those of the continental Reformers. But we affirm that the Reformers, as a body, *did* hold the divine authority and binding obligation of the fourth command, as requiring one day in seven to be employed in the worship and service of God, admitting only of works of necessity and of mercy to the poor and afflicted. The release from legal bondage, of which they speak, included simply the obligation to keep precisely the seventh day of the week, and the external rest, which they conceived to be so rigorously binding on the Jews, that even the doing of charitable works was a breach of it—the very mistake of the Pharisees. In its results, however, the doctrinal error regarding the fourth commandment has been very disastrous even in England, but still more so on the Continent. However strict the Reformers were personally, as to the practical observance of the Lord's day—so strict, especially in Geneva, that they were charged by some with Judaizing—the separation they made here between the law and the Gospel soon wrought most injuriously upon the life of religion; and the saying of Owen was lamentably verified: 'Take this day off from the basis whereon God hath fixed it, and all human substitutions of anything in the like kind will quickly discover their own vanity.'—See Appendix A.

It presents no real contrariety to the interpretation we have given of the fourth commandment, as affecting the Jews, that Moses on one occasion enjoined the people not to go out of their place or tents on the Sabbath-day. For that manifestly had respect to the gathering of manna, and was simply a prohibition against their going out, as on other days, to obtain food. Neither is the order against kindling a fire on the Sabbath any argument for an opposite view; for it was not less evidently a temporary appointment, suitable to their condition in a wilderness of burning sand—necessary there, perhaps, to ensure even a decent conformity to the rest of the Sabbath, but palpably unsuitable to the general condition of the people, when settled in a land which is subject to great vicissitudes, and much diversity as to heat and cold. It was, in fact, plainly impracticable as a national regulation; and was not considered by the people at large binding on them in their settled state, as may be inferred from Josephus noticing it as a peculiarity of the Essenes, that they would not kindle a fire on the Sabbath.[1] Indeed it is no part of the fourth commandment, fairly interpreted, to prohibit ordinary labour, excepting in so far as it tends to interfere with the proper sanctification of the time to God; and this in most cases would rather be promoted than hindered by the kindling of a fire for purposes of comfort and refreshment. So we judge, for example, in regard to the sixth commandment, which, being intended to guard and protect the sacredness of man's life, does not absolutely prevent all manner of killing, nay, may sometimes rather be said to require this, that life may be preserved. In like manner, it was not work in the abstract that was forbidden in the fourth commandment, but work only in so far as it interfered with the sanctified use of the day, as was already indicated in the Sabbath of the Passover, which, while prohibiting ordinary work from being done, expressly excepted what was necessary for the preparation of food.[2] And the endless restrictions and limitations of the Jews, in our Lord's time and since, about the Sabbath-day's journey, and the particular acts that were or were not lawful on that day, are only to be regarded as the wretched puerilities of men in whose hands the spirit of the precept had already evaporated, and for whom

[1] *Wars*, ii. c. 8, § 9. [2] Ex. vii. 16.

nothing more remained than to dispute about the bounds and lineaments of its dead body.

4. But then there is an express abolition of Sabbath-days in the Gospel, as the mere shadows of higher realities; and the apostle expressly discharges believers from judging one another regarding their observance, and even mourns over the Galatians, as bringing their Christian condition into doubt by observing days and months and years. We shall not waste time by considering the unsatisfactory attempts which have frequently been made to account for such statements, by many who hold the still abiding obligation of the fourth commandment. But supposing this commandment simply to require, as we have endeavoured to show it does, the withdrawal of men's minds from worldly cares and occupations, that they might be free to give themselves to the spiritual service of God, is it conceivable, from all we know of the apostle's feelings, that he would have warned the disciples against such a practice as a dangerous snare to their souls, or raised a note of lamentation over those who had adopted it, as if all were nearly gone with them? Is there a single unbiassed reader of his epistles, who would not rather have expected him to rejoice in the thought of such a practical ascendency being won for spiritual and eternal things over the temporal and earthly? It is the less possible for any one to doubt this, when it is so manifest from his history, that he *did* make a distinction of days in this sense, by everywhere establishing the practice of religious meetings on the first day of the week, and exhorting the disciples to observe them aright. When he, therefore, writes against the observing of days, it must plainly be something of a different kind he has in view. And what could that be but the mere outward and ritualistic observance of them, which the Jews had now come to regard as composing much of the very substance of religion, and by which they largely fed their self-righteous pride? Sabbath-days in this sense it is certainly no part of the Gospel to enforce; but neither was it any part of the law to do so: Moses, had he been alive, would have denounced them, as well as the ambassador of Christ.

But this, it may perhaps be thought, scarcely reaches the point at issue; for the apostle discharges Christians from the

observance of Sabbath-days, not in a false and improper sense, but in that very sense in which they were shadows of good things to come, placing them on a footing in this respect with distinctions of meat and drink. It is needless to say here, that certain feast-days of the Jews, being withdrawn from a common to a sacred use, were called Sabbaths, and that the apostle alludes exclusively to these.[1] There can be no doubt, indeed, that they were so called, and are also included here; but not to the exclusion of the seventh-day Sabbath, which, from the very nature of the case, was the one most likely to be thought of by the Colossians. Unless it had been expressly excepted, we must in fairness suppose it to have been at least equally intended with the others. But the truth is simply this: What the observance of the seventh-day Sabbath was not necessarily, or in itself, it came to acquire in the general apprehension, from the connection it had so long held with the symbolical services of Judaism. In its original institution there was nothing in it properly shadowy or typical of redemption; for it commenced before sin had entered, and while yet there was no need for a Redeemer. Nor was there anything properly typical in the observance of it imposed in the fourth commandment; for this was a substantial re-enforcement of the primary institution, only with a reference in the letter of the precept to the circumstances of Israel, as the destined possessors of Canaan. But, becoming then associated with a symbolical religion, in which spiritual and divine things were constantly represented and taught by means of outward and bodily transactions, the bodily rest enjoined in it came to partake of the common typical character of all their symbolical services. The same thing happened here as with circumcision, which was the sign and seal of the Abrahamic covenant of grace, and had no immediate connection with the law of Moses; while yet it became so identified with this law, that it required to be supplanted by another ordinance of nearly similar import, when the seed of blessing

[1] This is Haldane's explanation in his Appendix to his *Com. on Romans*, as it had also been Ridgeley's and others' in former times. But if that explanation were right—if the apostle really intended to except what the world at large pre-eminently understood by Sabbath-days—it would be impossible to acquit him of using language almost sure to be misunderstood.

arrived, which the Abrahamic covenant chiefly respected. So great was the necessity for the abolition of the one ordinance and the introduction of the other, that the apostle virtually declares it to have been indispensable, when he affirms those who would still be circumcised to be debtors to do the whole law. At the same time, the original design and spiritual import of circumcision he testifies to have been one and the same with baptism—speaks of baptized believers, indeed, as the circumcision of Christ[1]—and consequently, apart from the peculiar circumstances arising out of the general character of the Jewish religion, the one ordinance might have served the purpose contemplated as well as the other.

So with the Sabbath. Having been engrafted into a religion so peculiarly symbolical as the Mosaic, it was unavoidable that the bodily rest enjoined in it should acquire, like all the other outward things belonging to the religion, a symbolical and typical value. For that rest, though by no means the whole duty required, was yet the substratum and groundwork of the whole; the heart, when properly imbued with the religious spirit, feeling in this very rest a call to go forth and employ itself on God. To aid it in doing so, suitable exercises of various kinds would doubtless be commonly resorted to;[2] but not as a matter of distinct obligation, rather as a supplementary help to that quiet rest in God, and imitation of His doings, to which the day itself invited. This end is the same also which the Gospel has in view, but which it seeks to accomplish by means of more active services and direct instruction. The end under both dispensations was substantially the same, with a characteristic difference as to the manner of attaining it, corresponding to the genius of the respective dispensations—the one making more of the outward, the other addressing itself directly to the inward man; the one also having more of a natural, the other more of a spiritual, redemptive basis. Hence the mere outward bodily rest of the Sabbath came, by a kind

[1] Col. ii. 11.

[2] 2 Kings iv. 23, where the Shunammite woman's husband expressed his wonder that she should go to the prophet when it was neither new moon nor Sabbath, implying that it was customary to meet for social exercises on these days.

avoidable necessity, to acquire of itself a sacred character, ugh ultimately carried to an improper and unjustifiable s by the carnality of the Jewish mind. And hence, too, another state of things was introduced, it became neces- to assign to such Sabbaths—the Jewish seventh day of -a place among the things that were done away, and so › change the ordinance itself as to transfer it to a different and even call it by a new name. But as baptism in the t is Christ's circumcision, so the Lord's day is His Sabbath; to be in the Spirit on that day, worshipping and serving in the truth of His Gospel, is to take up the yoke of the h commandment.

. This touches on, and partly answers, another objection— nly one of any moment that still remains to be adverted to at derived from the change of day, from the last to the day of the week. This was necessary, not merely, as ely states,[1] to distinguish Christian from Jew, but also to iguish Sabbath from Sabbath,—a Sabbath growing up symbolical institutions, which insensibly imparted to it a ; of outward ritualism, and a Sabbath not less marked, ed, by a withdrawal from the cares and occupations of lly business, but much more distinguished by spiritual oyment and active energy, both in doing and receiving . Such a change in its character was clearly indicated by Lord in those miracles of healing which He purposely per- ed on the Sabbath, that His followers might now see their ig, to use the opportunities presented to them on the day odily rest, to minister to the temporal or the spiritual ssities of those around them. And in fitting correspond- with this, the day chosen for the Christian Sabbath was first day of the week, the day on which Christ rose from dead, that He might enter into the rest of God, after ig finished the glorious work of redemption. But that how to be employed? Not in vacant repose, but in an sant, holy activity, in directing the affairs of His media- l kingdom, and diffusing the inestimable blessings He had

Works, vol. i. p. 356. The greater part of his three Sermons is excel- though he does not altogether avoid, we think, some of the misappre- ›ns referred to above.

purchased for men. A new era then dawned upon the world, which was to give an impulse hitherto unknown to all the springs of benevolent and holy working; and it was meet that this should communicate its impress to the day through which the Gospel was specially to develop its peculiar genius and proper tendency. But pre-eminent as this Gospel stands above all earlier revelations of God, for the ascendency it gives to the unseen and eternal over the seen and temporal, it would surely be a palpable contrariety to the whole spirit it breathes, and the ends it has in view, if now, on the Lord's day, the things of the world were to have more, and the things of God less, of men's regard than formerly on the Jewish Sabbath. Least of all could any change have been intended in this direction; and the only variation in the manner of its observance, which the Gospel itself warrants us to think of, is the greater amount of spiritual activity to be put forth on it, flowing out in suitable exercises of love to God, and acts of kindness and blessing towards our fellow-men.

What though the Gospel does not expressly enact this change of day, and in so many words enjoin the disciples to hallow the ordinance after the manner now described? It affords ample materials to all for discovering the mind of God in this respect, who are really anxious to learn it; and what more is done in regard to the ordinances of worship generally, or to anything in God's service connected with external arrangements? It is the characteristic of the Gospel to unfold great truths and principles, and only briefly to indicate the proper manner of their development and exercise in the world. But can any one in reality have imbibed these, without cordially embracing, and to the utmost of his power improving, the advantages of such a wise and beneficent institution? Or does the Christian world now not need its help, as much as the Jewish did of old? Even Tholuck, though he still does not see how to give the Christian Sabbath the right hold upon the conscience, yet deplores the prevailing neglect of it as destructive to the life of piety, and proclaims the necessity of a stricter observance. 'Spirit, spirit! we cry out: but should the prophets of God come again, as they came of old, and should they look upon our works, Flesh, flesh! they would cry out in response. Of a

uth the most spiritual among us cannot dispense with a rule, prescribed form, in his morality and piety, without allowing ıe flesh to resume its predominance. The sway of the Spirit : God in your minds is weak; carry, then, holy ordinances ıto your life.'[1]

It is not unimportant to state further, in regard to the change f day from the last to the first day of the week, that while rong reasons existed for it in the mighty change that had een introduced by the perfected redemption of Christ, no ecial stress appears, even in the Old Testament Scripture, to ave been laid on the precise day. Manifestly the succession : six days of worldly occupation, and one of sacred rest, is the oint chiefly contemplated there. So little depended upon the act day, that on the occasion of renewing the Sabbatical initution in the wilderness, the Lord seems to have made the eekly series run from the first giving of the manna. His ample, therefore, in the work of creation, was intended ierely to fix the relative proportion between the days of orinary labour and those of sacred rest,—and with that view is opealed to in the law. Nay, even there the correspondence is oser than is generally considered between the Old and the ew; for while the original Sabbath was the seventh day in gard to God's work of creation, it was man's first. He *began* is course of weekly service upon earth by holding Sabbath ith his Creator; much as the Church was called to begin her

[1] Sermons, *Bib. Cab.* vol. xxviii. p. 13. The absolute necessity of a rict observance of the Lord's day to the life of religion is well noted in a mparison between Scotland and Germany, by a shrewd and intelligent server—Mr. Laing, in his *Notes on the Pilgrimage to Treves*, ch. x. He es not profess to state the theological view of the subject, and even admits ere may be some truth in what is sometimes pleaded for a looser obserance of the day, especially in regard to those situated in large towns; but ill holds the necessity of a well-spent Sabbath to produce and maintain a ıe sense of religion, and attributes the low state of religion in Germany ry much to their neglect of the Sabbath. He justly says, the strict obrvance of Sunday 'is the application of principle to practice by a whole ople; it is the working of their religious sense and knowledge upon their abits; it is the sacrifice of pleasures, in themselves innocent—and these e the most difficult to be sacrificed—to a higher principle than self-inlgence. Such a population stands on a much higher moral and intelctual step than the population of the Continent,' etc.

service to Christ on His finishing the work of the new creation. Nor, since redemption is to man a still more important work than creation, can it seem otherwise than befitting to a sanctified mind, that some slight alteration should have taken place in the relative position of the days, as might serve for a perpetual memorial that this work also was now finished. By the resurrection of Christ, as the apostle shows, in 1 Cor. xv. 20 sq., a far higher dignity has been won for humanity than was given to it by the creation of Adam; and one hence feels, as Sartorius has remarked,[1] that it would be alike unnatural and untrue, if the Church now should keep the creation-Sabbath of the Old, and not the resurrection-Sabbath of the New—if she should honour, as her holy-day, *that* day on which Christ was buried, and not rather the one on which He rose again from the dead. It was on the eve of the resurrection-day that He appeared to the company of the disciples, announced to them the completion of His work, gave them His peace, and authorized and commissioned them to preach salvation and dispense forgiveness to all nations in His name.[2] So that, if Adam's Sabbath was great by the divine blessing and sanctification, Christ's Sabbath was still greater through the divine blessing of peace, grace, and salvation, which He sheds forth upon a lost world, in order to re-establish the divine image in men's souls, in a higher even than its original form, and bring in a better paradise than that which has been lost.

In conclusion, we deem the law of the Sabbath, as interpreted in this section, to have been fully entitled to a place in the standing revelation of God's will concerning man's duty, and to have formed no exception to the perfection and completeness of the law:—

(1.) Because, first, there is in such an institution, when properly observed, a sublime act of holiness. The whole rational creation standing still, as it were, on every seventh day as it returns, and looking up to its God—what could more strikingly proclaim in all men's ears, that they have a common Lord and Master in heaven? It reminds the rich that what they have is not properly their own—that they hold all of a Superior—a Superior who demands that on this day the meanest slave

[1] *Cultus*, p. 154. [2] Luke xxiv.

shall be as his master—nay, that the very beast of the field shall be released from its yoke of service, and stand free to its Creator. No wonder that proud man, who loves to do what he will with his own, and that the busy world, which is bent on prosecuting with restless activity the concerns of time, would fain break asunder the bands of this holy institution; for it speaks aloud of the overruling dominion and rightful supremacy of God, which they would willingly cast behind their backs. But the heart that is really imbued with the principles of the Gospel, how can it fail to call such a day the holy of the Lord, and honourable? Loving God, it cannot but love what gives it the opportunity of holding undisturbed communion with Him.

(2.) Secondly, because it is an institution of mercy. In perfect harmony with the Gospel, it breathes goodwill and kindness to men. It brings, as Coleridge well expressed it, fifty-two spring days every year to this toilsome world; and may justly be regarded as a sweet remnant of paradise, mitigating the now inevitable burdens of life, and connecting the region of bliss that has been lost with the still brighter glory that is to come. As in the former aspect there is love to God, so here there is love to man.

(3.) Lastly, we uphold its title to a place in the permanent revelation of God's will to man, because of its eminent use and absolute necessity to promote men's higher interests. Religion cannot properly exist without it, and is always found to thrive as the spiritual duties of the day of God are attended to and discharged. It is, when duly improved, the parent and the guardian of every virtue. In this practical aspect of it, all men of serious piety substantially concur; and as a specimen of thousands which might be produced, we conclude with simply giving the impressive testimony of Owen: 'For my part, I must not only say, but plead, whilst I live in this world, and leave this testimony to the present and future ages, that if ever I have seen anything of the ways and worship of God, wherein the power of religion or godliness hath been expressed—anything that hath represented the holiness of the Gospel and the Author of it—anything that looked like a prelude to the everlasting Sabbath and rest with God, which we aim, through grace, to come unto,—it hath been there, and with them, where,

and among whom, the Lord's day hath been held in highest esteem, and a strict observation of it attended to, as an ordinance of our Lord Jesus Christ. The remembrance of their ministry, their walk and conversation, their faith and love, who in this nation have most zealously pleaded for, and have been in their persons, families, parishes or churches, the most strict observers of this day, will be precious to them that fear the Lord, whilst the sun and moon endure. Let these things be despised by those who are otherwise minded; to me they are of great weight and importance.'[1]

[1] *On Heb.* vol. i. 726, Tegg's ed.

SECTION FOURTH.

WHAT THE LAW COULD NOT DO—THE COVENANT STANDING AND PRIVILEGES OF ISRAEL BEFORE IT WAS GIVEN.

HAVING now considered what the law, properly so called, was in itself, we proceed to inquire into the ends and purposes for which it was given, and the precise place which it was designed to hold in the ancient economy. Any misapprehension entertained, or even any obscurity allowed to hang upon these points, would, it is plain, materially affect the result of our future investigations. And there is the more need to be careful and discriminating in our inquiries here, as, from the general and deep-rooted carnality of the Jewish people, the effect which the law actually produced upon the character of their religion was, to a considerable extent, different from what it ought to have been. This error on their part has also mainly contributed to the first rise and still continued existence of some mistaken views regarding the law among many Christian divines.

There can be no doubt that the law held relatively a different place under the Old dispensation from what it does under the New. The most superficial acquaintance with the statements of New Testament Scripture on the subject is enough to satisfy us of this. 'The law came by Moses, but grace and truth came by Jesus Christ.' There is, however, one point—the first that properly meets us in this department of our subject—in regard to which both dispensations are entirely on a footing. This point has respect to the *condition* of those to whom the law was given, and which, being already possessed, the law could not possibly have been intended to bring. So that an inquiry into the nature of that condition, of necessity carries along with it the consideration of what the law could not do.

Now, as the historical element is here of importance, when was it, we ask, that this revelation of law was given to Israel?

Somewhere, we are told, about the beginning of the third month after their departure from the land of Egypt.[1] Hence, from the very period of its introduction, the law could not come as a redeemer from evil, or a bestower of life and blessing. Its object could not possibly be to propose anything which should have the effect of shielding from death, rescuing from bondage, or founding a title to the favour and blessing of Heaven—for all that had been already obtained. By God's outstretched arm, working with sovereign freedom and almighty power in behalf of the Israelites, they had been brought into a state of freedom and enlargement, and under the banner of divine protection were travelling to the land settled on them as an inheritance, before one word had been spoken to them of the law in the proper sense of the term. And whatever purposes the law might have been intended to serve, it could not have been for any of those already accomplished or provided for.

It is of great importance to keep distinctly in view this *negative* side of the law; what it neither could, nor was ever designed to do. For if we raise it to a position which it was not meant to occupy, and expect from it benefits which it was not fitted to yield, we must be altogether at fault in our reckoning, and can have no clear knowledge of the dispensation to which it belonged. It is in reference to this that the apostle speaks in Gal. iii. 17, 18: 'And this I say, that the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.' The Jews had come in the apostle's time, and most of them, indeed, long before, to look to their deeds of law as constituting their title to the inheritance; and the same leaven of self-righteousness was now beginning to work among the Galatian converts. To check this tendency in them, and convince them of the fundamental error on which it proceeded, he presses on their consideration the nature and design of God's covenant with Abraham, which he represents as having been 'confirmed before of God in Christ,' because

[1] Ex. xix. 1.

in making promise of a seed of blessing, it had respect pre-eminently to Christ, and might justly be regarded, in its leading objects and provisions, as only an earlier and imperfect exhibition of the Christian covenant of redemption. But that covenant expressly conferred on Abraham's posterity, as Heaven's free gift, the inheritance of the land of Canaan; and it must also have secured their redemption from the house of bondage, and their safe conduct through the wilderness, since these were necessary to their entering on the possession of the inheritance. Hence, as the apostle argues, their title to these things could not possibly need to be acquired over again by deeds of law afterwards performed; for this would manifestly have been to give to the law the power of disannulling the covenant of promise, and would have made one revelation of God overthrow the foundation already laid by another.

But that God never meant the law to interfere with the gifts and promises of the covenant, is clear from what He said to the children of the covenant immediately before the law was given: 'Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.'[1] Here God addresses them as already standing in such a relation of nearness to Him, as secured for them an interest in His faithfulness and love. He appeals to the proofs which He had given of this, as amply sufficient to dispel every doubt from their mind, and to warrant them in expecting whatever might still be needed to complete their felicity. 'Now *therefore*, if ye will obey my voice'—not because ye have obeyed it, have the great things which have just been accomplished in your experience taken place; but these have been done, that you might feel your calling to obey, and by obeying fulfil the high destiny to which you are appointed. In this call to obedience we already have the whole law, so far as concerns the ground of its obligation and the germ of its requirements. And when the Lord came down upon Mount Sinai to proclaim the words of the

[1] Ex. xix. 4–6.

law, He is simply to be regarded as giving utterance to that voice which they were to obey. Hence, also, in prefacing the words then spoken by the declaration, 'I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage,' He rests His claim to their obedience on precisely the same ground as here: He resumes what He had previously said in regard to the peculiar relation in which He stood to them, as proved by the grand deliverance He had achieved in their behalf, and on that founds His special claim to the return of dutiful obedience which He justly expected at their hands. And when it was proclaimed as the result of this obedience, that they should be to God 'a peculiar people, a kingdom of priests, and an holy nation,' they were given to understand, that thus alone could they continue to occupy the singular place they now held in the regard of Heaven, enjoy intimate fellowship with God, and be fitting instruments in His hand for carrying out the wise and holy purposes of His divine government. This, however, belongs to another part of the subject, and has respect to what the law *was* given to do.

We see, then, from the very time and manner in which the law was introduced, that it could not have been designed to interfere with the covenant of promise; and as all that pertained to redemption, the inheritance, and the means of life and blessing, came by that covenant, the law was manifestly given to provide none of them. Nor could it make any alteration on the law in this respect, that it was made to assume the form of a covenant. Why this was done, we shall inquire in the sequel. But looking at the matter still in a merely negative point of view, it is obvious that the law's coming to possess the character of a covenant could give it no power to make void the provisions of that earlier covenant, which secured for the seed of Abraham, as Heaven's free gift, the inheritance, and everything properly belonging to it. And if the Israelites should at any time come to regard the covenant of law as having been made for the purpose of founding a title to what the covenant with Abraham had previously bestowed, they would evidently misinterpret the meaning of God, and confound the proper relations of things. This, however, is what they actually did on a large scale, the grievous error and pernicious consequences of

ich are pointed out in Gal. iv. 21–31: 'Tell me, ye that ire to be under the law, do ye not hear the law? For it is itten, that Abraham had two sons; the one by a bond-maid, ı other by a free woman. But he who was of the bond man was born after the flesh; but he of the free woman was promise. Which things are an allegory: for these are the ɔ covenants; the one from the Mount Sinai, which gendereth bondage, which is Hagar. For this Hagar is (*i.e.* corre- ›nds to) Mount Sinai in Arabia, and answereth to Jerusalem ich now is, and is in bondage with her children. But Jeru- em which is above is free, which is the mother of us all. For s written,[1] Rejoice, thou barren that bearest not; break forth l cry, thou that travailest not: for the desolate hath many ıre children than she that hath an husband. Now we, ıthren, as Isaac was, are the children of promise,' etc.

Here the proper wife of Abraham, Sarah, and his bond- ıid Hagar, are viewed as the representatives of the two cove- nts respectively; and the children of the two mothers as, in e manner, representatives of the kind of worshippers whom ı covenants were fitted to produce. Sarah, the only proper ›use of Abraham, stands for the heavenly Jerusalem; that the true Church of God, in which He perpetually resides, l begets children to Himself. Whoever belong to it are born m above, 'not of blood, nor of the will of the flesh, nor of ɔ will of man, but of God.' And that Sarah's son might be ɔ fit representative of all such, his birth was delayed till she l attained an advanced age. Born as Isaac was, it was im- ssible to overlook the immediate and supernatural operation God's hand in his birth; and if ever mother had reason to ', 'I have gotten a man from the Lord,' it was Sarah, when ɔ brought forth Isaac. But what was true of Isaac's *natural* th, is equally true of the *spiritual* birth of God's people in ɜry age. The Church, as a heavenly society, is their mother. ıt that Church is so, simply because she is the habitation of ›d, and the channel through which His grace, flowing into ɔ dead heart of nature, quickens it into newness of life. And ɔ covenant in the hand of this Church, by which she is ıpowered to bring forth such children to God, must be sub-

[1] Isa. liv. 1.

stantially the same in every age—viz. the covenant of grace, which began to be disclosed in part on the very scene of the fall—which was again more distinctly revealed to Abraham, when he received the promises of a seed of blessing, and an inheritance everlasting, and which has been clearly brought to light, and finally confirmed in Christ for the whole elect family of God. This unquestionably is the covenant which answers to Sarah, and belongs to the heavenly Jerusalem: to this covenant all the real children of God owe their birth, their privileges, and their hopes; those who are born of it, in whatever age of the Church, are born in freedom, and heirs of the inheritance.

It is this Church, standing in and growing out of that covenant, that the prophet Isaiah addresses, in the passage quoted by the apostle, as a 'barren woman, a widow, and desolate,' and whom he comforts with the promise of a numerous offspring. He does not expressly name Sarah, but he evidently has her in his eye, and draws his delineation both of the present and the future in language suggested by her history. For, as in her case, so the seed of the true Church was long in coming, and slow of increase, compared with those born after the flesh. It seemed often, especially in such times of backsliding and desolation as those contemplated by the prophet, as if the spouse were absolutely forsaken, or utterly incapable of being a mother; and she appeared all the more in need of consolation, as her carnal rival even then possessed a large and numerous offspring. But the prophet cheers her with the prospect of better days to come; and gives her the assurance, that in the long run her spiritual seed should greatly outnumber the fleshly seed of the other. This prospect began (as the apostle intimates, ver. 31) to be more especially realized when the kingdom opened the door of salvation to the Gentiles.

The other covenant, which answers to Hagar, was the covenant of law, ratified at Sinai; but that by no means corresponding, as is often represented, to the Old Testament dispensation as a whole. For, viewed in the light of mothers, the two covenants are spoken of as directly opposite in their nature, tendency, and effects, while the Old and New Testament dispensations present no such contrast to each other. They are rather to be

regarded as in all essential respects the same. They differ, not as Ishmael differed from Isaac, but only as the heir when a child differs from the heir when arrived at maturity. Of all the true members of both Churches, Abraham is the common parent and head; and whether outwardly descended from his loins or not, they constitute properly but one people. They are all the children of faithful Abraham, possessing his covenant relation to God, and his interest in the promises of good things to come.[1] But the seed that came by Hagar, which was born, not properly of God, but of the will of the flesh, was entirely of another kind, and represented no part of the true Church in any age: it represented only the carnal portion of the professing Church—the unregenerate, idolatrous, or self-righteous Israelites of former times, who deemed it quite enough that they were able to trace their descent from Abraham; and the merely nominal believers now, who satisfy themselves with an outward standing among the followers of Jesus, and a formal attendance on some of the ordinances of His appointment. These are they 'who say they are Jews, but are not;' they no more belonged to the seed of God under the Old Testament than they do under the New; they are Ishmaelites, not Israelites—a spurious fleshly offspring, that should never have been born, and when born, without any title to the inheritance and the blessing.

It was the prevailing delusion of the Jews in our Lord's time, as it had been also of many in former times, not to perceive this—failing to understand what yet God had taken especial pains to teach them, that the subjects of His love and blessing were always an elect seed. From the time of Abraham they had chiefly belonged to his stock, but never had they at any period embraced all his offspring: not the sons of Hagar and Keturah, but only the son of Sarah; not both the sons of Isaac, but only Jacob; not all the sons of Jacob, but only such as possessed his faith, and were, like him, princes with God. The principle, 'not all Israel who are of Israel,' runs through the entire history; and too often also do the facts of history afford ground for the conclusion that those who were simply of Israel had greatly the preponderance in numbers and influence over such as truly were Israel.

[1] Rom. iv. 11-13; Gal. iii. 29.

But how did such children come to exist at all? How did they get a being within the bosom of the Church of God? They also had a mother, represented by Hagar, and that mother, as well as the other, a covenant of God,—the covenant of Sinai. But why should it have produced such children? In one way alone could it possibly have done so—viz. by being elevated out of its proper place, and turned to an illegitimate use. God never designed it to *be* a mother; no more than Hagar, respecting whom Abraham sinned when he turned aside to her, and took her for a mother of children; her proper place was that only of an handmaid to Sarah. And it was, in like manner, to pervert the covenant of law from Sinai to an improper purpose, to look to it as a parent of life and blessing; nor could any better result come from the error. 'It gendereth unto bondage,' says the apostle; that is, in so far as it gave birth to any children, these were not true children of God, free, spiritual, with hearts of filial confidence and devoted love; but miserable bondmen, selfish, carnal, full of mistrust and fear. Of these children of the Sinaitic covenant we are furnished with the most perfect exemplar in the Scribes and Pharisees of our Lord's time—men who were chiefly remarkable for the full and ripened development of a spirit of bondage in religion—who were complete in all the garniture of a sanctified demeanour, while they were full within of ravening and wickedness—worshipping a God, whom they eyed only as the taskmaster of a laborious ritual, by the punctual observance of which they counted themselves secure of His favour and blessing—crouching like slaves beneath their yoke of bondage, and loving the very bonds that lay on them, because nothing better than the abject and hireling spirit of slavery breathed in their hearts. Such were the children whom the covenant of law produced, as its natural and proper offspring. But did God ever seek such children? Could He own them as members of His kingdom? Could He bestow on them an interest in its promised blessings? Assuredly not; and therefore it was entirely against His mind, when His professing people looked in that direction for life and blessing. If really His people, they already had these by another and earlier covenant which *could* give them; and those

ho still looked for them to the covenant of law, only got a rpent for bread,—instead of a blessing, a curse.[1]

It seems very strange that so many Christian divines, pecially of such as hold evangelical principles, should here ıve fallen into substantially the Jewish error, representing ıe Israelites as being in such a sense under the covenant of w, that by obedience to it they had to establish their title to ıe inheritance. Not only does Warburton call the dispen-tion under which they were placed, roundly 'a dispensation ' works,'[2] but we find Dr. John Erskine, an evangelical riter, among many similar things, writing thus: 'He who elded an external obedience to the law of Moses, was termed *ghteous*, and had a claim in virtue of his obedience to the nd of Canaan, so that doing these things he lived by them. ence Moses says, Deut. vi. 25, "It shall be our righteous-ss, if we observe to do all these commandments before the ord our God;" *i.e.* it shall be the cause and matter of our stification—it shall found our title to covenant blessings. ut to spiritual and heavenly blessings, we are entitled by e obedience of the Son of God, not by our own.'[3] It was ry necessary, when the learned author made obedience to the venant of Sinai the ground of a title to the inheritance of anaan, that he should bring down its terms as low as possible; r had these not been of a superficial and formal nature, it ould manifestly have been a mockery to make the people's ıedience the ground of their title. But what, then, becomes the covenant of Abraham, if the inheritance, which it gave eely in promise to his seed, had to be acquired over again by eds of law? And what, indeed, becomes of the spiritual ıd unchangeable character of God, if, in one age of the hurch, He should appear to have imposed duties of an ex-rnal kind, as the ground of a title to His blessing, while in ıother all is given of grace, and the duties required are pre-

[1] On this negative side of the law, may be consulted Bell *On the Cove-nts*, which, though full of repetition, is clear and satisfactory on this part the subject; it forms a sort of expanded, though certainly rather tedious, ıstration of Vitringa's *Com. on Isa.* liv. 1. On the positive side of the r, or what it was designed to do, the work is by no means so successful.

[2] *Div. Leg.* B. v. Note C. [3] *Theological Dissertations*, p. 44.

eminently inward and spiritual? In such a case, there not only could have been no proper correspondence between the earlier and the later dispensations, but the revealed character of God must have undergone an essential change; He could not be 'the Jehovah that changeth not.' The confusion arises from assigning to the covenant of law a wrong place, and ascribing to it what it was never intended to do or give. 'God did never make a new promulgation of the law by revelation to sinful men, in order to keep them under mere law, without setting before them, at the same time, the promise and grace of the new covenant, by which they might escape from the curse which the law denounced. The legal and evangelical dispensations have been but different dispensations of the same covenant of grace, and of the blessings thereof. Though there is now a greater degree of light, consolation, and liberty, yet if Christians are now under a kingdom of grace, where there is pardon upon repentance, the Lord's people under the Old Testament were (as to the reality and substance of things) also under a kingdom of grace.'[1] So that it is quite wrong, as the writer referred to states, to represent those 'who were under the pedagogy of the law as if they had been under a proper and strict covenant of works.'

Bähr, who rises immeasurably above all who have imbibed their notions of the legal dispensation in the school of Spencer and Warburton, and who everywhere exhibits a due appreciation of the moral and religious element in Judaism, still so far coincides with them, that he elevates the law to a place not properly its own. After investigating the descriptions given of the decalogue, he draws the conclusion, that 'for Israel this formed the foundation of its whole existence as a people, the root of its religious and political life, the highest, best, most precious thing the people had—their one and all.'[2] So also again, when speaking of the covenant and the law being entirely the same, he says to the like effect: 'This covenant first properly gave Israel as a people its being; it was the root and basis of the life of Israel as a people.'[3] No doubt, understanding, as he does, by the law or covenant all the precepts

[1] Fraser *On Sanctification:* Explic. of Rom. vii. 8.
[2] *Symbolik*, i. pp. 386, 387. [3] *Ib.* ii. p. 389.

nd institutions of Moses, which he holds to have been repre-
ented in the decalogue, the idea here expressed is not quite so
ide of the truth as it might otherwise appear. But still the
atement is by no means correct; it is utterly at variance with
e facts of Israel's history, and calculated to give a false im-
ression of the whole nature and design of the Mosaic legis-
ation. It presents this to our view simply as a dispensation
f works, having law for the root of life, and consequently the
eeds of law for the only ground of blessing. In plain con-
ariety to the assertion of the apostle,[1] it virtually says that a
w *was* given which brought life, and that righteousness was
y the law. Finally, it gives such a place to the mere require-
ents and operations of law, that nothing remained for grace
do but merely to pardon the shortcomings and transgres-
ons of which men might be guilty, as subject to law: all else
as earned by the obedience performed; even forgiveness
self in a manner was thus earned, because obtained as the
sult of services rendered in compliance with the terms and
escriptions of law.

This glorification of law, however, has not been confined to
e Old Testament Church. There are not a few Christian
vines who are so enamoured of law, that the Gospel of the
race of God has become in their hands only a kind of modified
venant of works; and they can only account for faith holding
e peculiar place assigned to it in the work of salvation, be-
use in their view it comprises all other graces and virtues in
s bosom. Salvation appears not directly and properly as the
ee gift of divine grace in Christ, but rather as the acquired
sult of man's evangelical righteousness, or, as it is generally
rmed, his sincere though imperfect obedience. The title to
eaven must still be earned, only the satisfaction of Christ has
cured its being done on much easier conditions. There is
o need for our entering into any exposure of this New Testa-
ent legalism, as we have seen that its prototype under the
ld Testament, though it had more seemingly to countenance
, was still without any proper foundation. But we may briefly
dvert to the statements of another class of theologians, who,
hile they admit that the Old as well as the New Testament

[1] Gal. iii. 21.

Church was under a dispensation of grace, to which it owed all its privileges, blessings, and hopes, at the same time regard the covenant of Sinai as in itself properly the covenant of works, by obedience to which, if faithfully and fully rendered, men would have founded a title to life and blessing. They justly regard it as in substance a republication of the law of holiness originally impressed upon the soul of Adam; but fall into perplexity and confusion by adopting a somewhat erroneous view of the primary design and object of that law. The righteousness there required they are accustomed to represent as that 'by the doing of which man was to found his right to promised blessings;'[1] or, to use the language of another, 'in virtue of which he might thereon plead and demand the reward of eternal life.'[2] Then, viewing such a law or covenant of works in reference to men as sinful, the works required in it are necessarily considered as 'the condition of a sinner's justification and acceptance with God,' 'a law to be done that he might be saved.'[3]

But was a law ever given, or a covenant ever made with man, with any such professed design? Was it even propounded thus to Adam in paradise? Had he not received as a free gift from the hand of God, before anything was exacted of him in the way of obedience, both the principle of a divine life and an inheritance of blessing? So far from needing to found by deeds of righteousness a title to these, he came forth at the very first fully fraught with them; and the question with him was, not how to obtain what he had not, but how to continue in the enjoyment of what he already possessed. This he could no otherwise do than by fulfilling the righteous ends for which he had been created. To direct him towards these, therefore, must have been, if not the sole, at least the direct and ostensible object of whatever law was outwardly proposed to him, or inwardly impressed upon his conscience. If the word to him might be said to be, 'Do this and live,' it could only be in the sense of his thereby continuing in the life, in the possession and blessedness of which he was created. And it was the fond

[1] Bell *On Covenants*, p. 198.

[2] Boston's *Notes on Marrow of Modern Divinity*, p. 1, Introd.

[3] *Ib.* Pt. 1, c. 1, and the *Marrow* itself there; also Fraser on Rom. vii. 4, and Chalmers' *Works*, vol. x. p. 207.

it of the Pharisaical Jews, that their law was given for ses higher even than those for which any law was given n in innocence; that they might, by obedience to law, out a righteousness, and acquire a title to life and glory, did not naturally belong to them. It is simply against roundless and perverse notion, which had come latterly to e its leaven through the whole Jewish mind, that our Lord His apostles are to be understood as speaking, when in a old variety of ways they endeavour to withdraw men's ls from the law as a source of life, and point them to the of divine grace.[1]

is, then, carefully to be remembered, in regard to the Old nent Church, that she had two covenants connected with onstitution—a covenant of grace as well as of law; and he covenant of law, as it came last, so it took for granted ovisions of the elder covenant of grace. It was grafted this, and grew out of it. Hence, in revealing the terms legal covenant, the Lord spake to the Israelites as already God, from whom they had received life and freedom,[2]— imed Himself as the God of mercy as well as of holiness 5, 6),—recognised their title to the inheritance as His overeign gift to them (ver. 12),—thus making it clear to at the covenant of law raised itself on the ground of the us covenant of grace, and sought to carry out this to its nate consequences and proper fruits.

om. iii. vii.; 2 Cor. iii. 6, 7; Gal. iii. 11, 21; Phil. iii. 8, 9; Eph. Tit. iii. 4–7; 1 John i., v. 11; also of our Lord's discourses, Luke x. 1–10; John iii. 16–18, vi. 51. When He directed the lawyer, mpted Him with the question, 'Master, what shall I do to inherit life?' to the commandments of the law, and in reference to the love there required to God and man, said, 'This do and thou shalt le evidently sought to deal with the inquirer on his own ground, and at sending him away with an impression of the impossibility of ng life by perfecting himself in the law's requirements. So also, xpressions as that in Rom. vii. 10, of 'the commandment being ed to life' (lit., which was for, or unto life), cannot mean that it ven to confer life, or to show the way of obtaining it, for this is of any law that ever could have been given to sinful men (Gal. iii. It simply means that the law was given to subserve or promote the es of God in respect to life.

x. xx. 2.

That this also is the order of God's procedure with men under the Gospel, nothing but the most prejudiced mind can fail to perceive. Everywhere does God there present Himself to His people as in the first instance a giver of life and blessing, and only afterwards as an exactor of obedience to His commands. Their obedience, so far from entitling to salvation, can never be acceptably rendered till they have become partakers of the blessings of salvation. These blessings are altogether of grace, and are therefore received through faith. For what is faith but the acceptance of Heaven's grant of salvation, or a trusting in the record in which the grant is conveyed? So that, in the order of each man's experience, there must be, as is fully brought out in the Epistle to the Romans, first a participation in the mercies of God, and then growing out of this a felt and constraining obligation to run the way of God's commandments. How can it, indeed, be otherwise? How were it possible for men, laden with sin, and underlying the condemnation of Heaven, to earn anything at God's hands, or do what might seem good in His sight, till they become partakers of grace? Can they work up to a certain point against the stream of His displeasure, and prosecute of themselves the process of recovery, only requiring His supernatural aid to perfect it? To imagine the possibility of this, were to betray an utter ignorance of the character of God in reference to His dealings with the guilty. He *can*, for His Son's sake, bestow eternal life and blessing on the most unworthy, but He *cannot* stoop to treat and bargain with men about their acquiring a title to it through their own imperfect services. They must first receive the gift through the channel of His own providing; and only when they have done this, are they in a condition to please and honour Him. Not more certainly is faith without works dead, than all works are dead which do not spring from the living root of faith already implanted in the heart.

SECTION FIFTH.

IE PURPOSES FOR WHICH THE LAW WAS GIVEN, AND THE MUTUAL INTERCONNECTION BETWIXT IT AND THE SYMBOLICAL INSTITUTIONS.

'E proceed now to advance a step farther, and to consider hat the law *was* designed to do for Israel. That it did not come ith a hostile intent, we have already seen. Its object was not disannul the covenant of promise, or to found a new title to fts and blessings already conferred. It was given rather as an ndmaid to the covenant, to minister, in an inferior but still ecessary place, to the higher ends and purposes which the covemt itself had in view. And hence, when considered as standg in that its proper place, it is fitly regarded as an additional oof of the goodness of God towards His people: 'He made nown His ways unto Moses, His statutes and His judgments nto Israel; He hath not dealt so with any people.'

1. The first and immediate purpose for which the law was ven to Israel, was that it might serve as a revelation of the ghteousness which God expected from them as His covenant eople in the land of their inheritance. It was for this inheritnce they had been redeemed. They were God's own peculiar eople, His children and heirs, proceeding, under the banner of lis covenant, to occupy *His* land. And that they might know ie high ends for which they were to be planted there, and how iese ends were to be secured, the Lord took them aside by the ay, and gave them this revelation of His righteousness. As ie land of their inheritance was emphatically God's land, so ie law which was to reign paramount there must of necessity e His law, and that law itself the manifestation of His rightousness. With no other view could God have stretched out lis hand to redeem a people to Himself, and with no other stimony set them as His witnesses before the eye of the world,

on a territory peculiarly His own. For His glory, viewed in respect to His moral government, is essentially bound up with the interests of righteousness; and those whom He destined to be the chosen instruments for showing forth that glory in the region prepared for them, must go thither with the revelation of His righteousness in their hand, as the law which they were to carry out into all the relations of public and private life.

The same thing might be said in this respect of the land as a whole, which the Psalmist declares in reference to its spiritual centre—the place on which the tabernacle was pitched: 'Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.'[1] And again in Psalm xxiv.: 'Who shall ascend into the hill of the Lord? and who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully.' There can be no doubt that the character here meant to be delineated is that of the true servants of God as contradistinguished from hypocrites—of the real denizens of His kingdom, whose high distinction it was to be dwellers and sojourners with Him. The going up to the hill of God, standing in His holy place, or abiding in His tabernacle, is merely an image to express this spiritual idea. The land as a whole being God's land, the people as a whole should also have been found dwelling as guests, or sojourning with Him.[2] But this they could only be in reality, the Psalmist means to say, if they possessed the righteous character he delineates. In both of the delineations he gives, it is impossible to overlook a reference to the precepts of the decalogue. And that such delineations should have been given at a time when the tabernacle service was in the course of being set up anew with increased splendour, was plainly designed to sound a warning in the ears of the people, that whatever regard should be paid to the solemnities of worship, it was still the righteousness in thought, word, and deed, as required in the precepts of the decalogue, which God pre-eminently sought. This was what peculiarly fitted them for the place they occupied, and the destiny they had to fill. Hence, not only the righteousness of

[1] Ps. xv. [2] Lev. xxv. 23.

decalogue in general, but that especially of the second table, nade prominent in the description, because hypocrites have nany ways of counterfeiting the works of the first table.[1]
It makes no essential alteration on the law in this point of v, that it was made to assume the form of a covenant. For ıt sort of covenant was it? And with what object ratified? : as an independent and separate revelation; but only, as ady stated, an handmaid to the previously existing covenant ›romise. On this last, as the divine root of all life and bless-, it was grafted; and rising from the ground which that ner covenant provided, it proceeded to develop the require-ıts of righteousness, which the members of the covenant ht to have fulfilled. It was merely to impart greater solem-r to this revelation of righteousness—to give to its calls of y a deeper impression and firmer hold upon the conscience o render it clear and palpable, that the things required in it e not of loose and uncertain, but of most sure and indispen-le obligation,—it was for such reasons alone that the law, er being proclaimed from Sinai, was solemnly ratified as a enant. By this most sacred of religious transactions the ıelites were taken bound as a people to aim continually at fulfilment of its precepts. But its having been turned into ovenant did not confer on it a different character from that ich belonged to it as a rule of life and conduct, or materially ect the results that sprang either from obedience or disobe-nce to its demands; nor was any effect contemplated beyond t of adding to its moral weight and deepening its hold upon conscience. And the very circumstance of its being ratified a covenant, having God in the relation of a Redeemer for › of the contracting parties, was fraught with comfort and ›ouragement; since an assurance was thus virtually given, t what God in the one covenant of law required His people do, He stood pledged in the other covenant of promise with s divine help to aid them in performing. The blood of the enant as much involved a divine obligation to confer the ıce to obey, as it bound them to render the obedience. So t, while there was in this transaction something fitted to nten rather than to aggravate the burden of the law's yoke,

[1] See Hengstenberg and Calvin on Ps. xv. 2.

there was, at the same time, what involved the necessity of compliance with the tenor of its requirements, and took away all excuse from the wilfully disobedient.

The sum of the matter, then, was this: The seed of Abraham, as God's acknowledged children and heirs, were going to receive for their possession the land which He claimed as more peculiarly His own. But they must go and abide there partakers also of His character of holiness, for thus alone could they either glorify His name or enjoy His blessing. And so, bringing them as He did from the region of pollution, He would not suffer them to plant their foot within its sacred precincts, until He had disclosed to them the great lines of religious and moral duty, in which the resemblance most essentially stands to His character of holiness, and taken them bound by the most solemn engagement to have the pattern of excellence set before them, as far as possible, realized in practice, through all the dwellings of Canaan. Had they been but faithful to their engagement—had they as a people striven in earnest through the grace offered them in the one covenant to exemplify the character of the righteous man exhibited in the other, 'delighting in the law of the Lord, and meditating therein day and night,' then in their condition they should assuredly have been 'like a tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf doth not wither, and whatsoever he doth prospereth.' Canaan would then, indeed, have verified the description of a land flowing with milk and honey.

We thus see, in the *immediate* purposes of God respecting Israel, a sufficient reason for the introduction of the law, and for the prominent place assigned to it in the divine dispensation. But if we connect the immediate with the *ultimate* design of God in this portion of His dealings, we see the absolute necessity of what was done, in order to make the past a faithful representation of the future. Canaan stood to the eye of faith the type of heaven; and the character and condition of its inhabitants should have presented the image of what theirs shall be, who have entered on the kingdom prepared for them before the foundation of the world. The condition of such, we are well assured, shall be all blessedness and glory. The region of their inheritance shall be Immanuel's land, where the vicissi-

tudes of evil and the pangs of suffering shall be alike unknown, —where everything shall reflect the effulgent glory of its Divine Author, and streams of purest delight shall be ever flowing to satisfy the souls of the redeemed. But it is never to be forgotten that their condition shall be thus replenished with all that is attractive and good, because their character shall first have become perfect in holiness. No otherwise than as conformed to Christ's image can they share with Him in His inheritance; for the kingdom of which they are the destined heirs is one which the unrighteous cannot inherit, nor shall corruption in any form or degree be permitted to dwell in it. 'Its people shall be all righteous'—that is their first characteristic; and the second, depending upon this, and growing out of it as its proper result, is, that they shall be all filled with the goodness and glory of the Lord.

Hence, in addition to the moral ends of a direct and immediate kind which required to be accomplished, it was necessary also, in this point of view, to make the experience of God's ancient people, in connection with the land of promise, turn upon their relation to the law. As He could not permit them to enter the inheritance without first placing them under the discipline of the law, so neither could He permit them afterwards to enjoy the good of the land, while they lived in neglect of the righteousness the law required. In both respects the type became sadly marred in the event; and the image it presented of the coming realities of heaven was to be seen only in occasional lines and broken fragments. The people were so far from being all righteous, that the greater part were ever hardening their hearts in sin. On *their* part, a false representation was given of the moral perfection of the future world; and it was in the highest degree impossible that God on *His* part should countenance their backsliding so as notwithstanding to render their state a full representation of its perfection in outward bliss. He must of necessity trouble the condition and change the lot of His people, in proportion as sin obtained a footing among them. The less there was of heaven's righteousness in their character, the less always must there be of its blessedness and glory in their condition;—until at last the Lord was constrained to say: 'Because they have forsaken my law which I set

before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart: therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, and will send a sword after them, till I have consumed them.'[1] Such were the imperfections of the type; let us rejoice that in the antitype similar imperfections can have no place. All there stands firm and secure in the unchanging faithfulness of Jehovah; and it will be as impossible for sin as for adversity and trouble to have a place in the heavenly Canaan.

The view now presented as to the primary reason for the giving of the law, is in perfect accordance with what is stated by the apostle in Gal. iii. 19: 'Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made.' The meaning is, it was added to the provisions and blessings secured in the earlier covenant of promise, because of the disposition in the hearts of the people to transgress the obligations under which they stood, and fall in with the corruptions of the world. To check this disposition—to keep their minds under the discipline of a severe and holy restraint—and circumscribe and limit their way, so that no excuse or liberty should be left them to turn aside from the right path,—for this reason the law was added to the covenant. *But* for that inherent proneness to sin, now sufficiently made manifest, there should have been no need for such an addition. Had the members of the covenant thoroughly imbibed its spirit, and responded as they should have done to the love God had manifested toward them in making good its provisions, they would of themselves have been inclined to do the things which were contained in the law. This, however, they were not; and hence the law came, presupposing and building upon the moral aim of the covenant, and more stringently binding upon their consciences the demands of righteousness, in order to stem the current of their sinful inclinations. It was to these inclinations alone that the law carried a hostile and frowning aspect: in respect to the people themselves, it came as a minister of good, and not of evil; and so far from being op-

[1] Jer. ix. 13–16.

posed to the promises of the covenant, it was rather to be viewed as a friendly monitor and guide, directing the people how to continue in the blessing of the covenant, and fulfil the ends for which it was established.

2. There was, however, another great reason for the law being given, which is also perhaps alluded to by the apostle in the passage just noticed, when he limits the use of the law, in reference to transgressions, to the period before Christ's appearance. Christ was to be pre-eminently the seed of promise, through whom the blessings of the covenant were to be secured; and when He should come, as a more perfect state of things would then be introduced, the law would no longer be required as it was before. While, therefore, it had an immediate and direct purpose to serve in restraining the innate tendency to transgression, it might be said to have had the further end in view of preparing the minds of men for that coming seed. And this it was fitted to do precisely through the same property which rendered it suitable for accomplishing the primary design, viz. the perfect revelation it gave of the righteousness of Heaven. It brought the people into contact with the moral character of God, and bound them by covenant sanctions and engagements to make that the standard after which they should endeavour to regulate their conduct. But conscience, enlightened and aroused by the lofty ideal of truth and duty thus presented to it, became but the more sensible of transgressions committed against the righteousness required. Instead of being a witness to which men could appeal in proof of their having fulfilled the high ends for which they had been chosen and redeemed by God, the law rather did the part of an accuser, testifying against them of broken vows and violated obligations. And thus keeping perpetually alive upon the conscience a sense of guilt, it served to awaken in the hearts of those who really understood its spiritual meaning, a feeling of the need, and a longing expectation of the coming, of Him who was to bring in the more perfect state of things, and take away sin by the sacrifice of Himself.

The certainty of this effect both having been from the first designed, and also to some extent produced, by the law, will always appear the more obvious, the more clearly we perceive the connection between the law and the ritual of worship, and

see how inadequately the violations of the one seemed to have been met by the provisions of the other. We shall have occasion to refer to this more fully under the next division. But in some of the confessions of the Old Testament saints we have undoubted indications of the feeling that the law, which they stood bound to obey, contained a breadth of spiritual requirement which they were far from having reached, and brought against them charges of guilt from which they could obtain no satisfactory deliverance by any means of expiation then provided. The dread which God's manifested presence inspired, even in such seraphic bosoms as Isaiah's, 'Wo is me, for I am undone, because I am a man of unclean lips, and mine eyes have seen the King, the Lord of Hosts,' is itself a proof of this; for it betokened a conscience much more alive to impressions of guilt than to the blessings of forgiveness and peace. It showed that the law of righteousness had written its convictions of sin too deeply on the tablet of the heart for the ceremonial institutions thoroughly to supplant them by the full sense of reconciliation. But a still more decided testimony to the same effect was given by the Psalmist, when, in compositions designed for the public service of God, and of course expressing the sentiments of all sincere worshippers, he at once celebrated the law of God as every way excellent and precious, and at the same time spake of it as 'exceeding broad,'—felt that it accused him of iniquities 'more in number than the hairs of his head;' so that if 'the Lord were strict to mark them, none should be able to stand before Him,'—nay, sometimes found himself in such a sense a sinner, that no sacrifice or offering could be accepted, and his soul was left without any ostensible means of atonement and cleansing,—with nothing indeed to rest upon, but an unconditional forgiveness on God's part, and renewed surrender on its own.[1]

It was this tendency of the law to beget deep convictions of sin, and to leave upon the mind such a felt want of satisfaction, which mainly disposed enlightened consciences to give a favourable hearing to the doctrines of the Gospel, and to rejoice in the consolation brought in by Christ. It was this which gave in their minds such emphasis to the contrast, 'The law came

[1] Ps. li.

· Moses, but grace and truth came by Jesus Christ,' and ıich led St. Paul to hold it out as an especial ground of mfort to believers in Christ, that 'by Him they might be stified from all things from which they could not be justified r the law of Moses.' It was this feature also of the law hich the same apostle had more particularly in his eye, when ı described it as a 'schoolmaster to lead men to Christ,' shut-ıg them up, by its stern requirements and wholesome discipline, the faith which was afterwards to be revealed. And the ıntrast which he draws in the third chapter of the second pistle to the Corinthians, between the law and the Gospel, ·oceeds entirely upon the same ground in reference to the w; that is, it is viewed simply as by itself, in the matter of ı precepts, a revelation of the perfect righteousness of God, ıd, apart from the covenant of promise, with which it was ɔnnected, fitted only to inspire fear and trembling, or to bring ɔndemnation and death. He therefore calls it the ministration ' condemnation, a letter that killeth, as in Rom. vii. 10 he stifies of having found it in his own experience to be unto :ath. The apostle does not mean to say that this was pro-ɜrly the object for which the law was given, for then it had ɔme directly to oppose and subvert the covenant of promise; ıt that it was an inseparable effect attending it, arising from ıe perfection of its character as a rule of righteousness, com-ıred with the manifold imperfections and sins ever discovering ıemselves among men. And hence it only required spiritual ıinds, such as would enter thoroughly into the perception of ıe law's character, first to make them deeply sensible of their wn guilt, and then to awaken in them the desire of something igher and better than was then provided for the true consola-on of Israel.

An important connection thus arises between the law and ıe Gospel, and both are seen to hold respectively their proper laces in the order of the divine dispensations. 'It is true,' ı Tholuck has remarked with sound discrimination, 'that the Iew Testament speaks more of grace than of sin; but did it ot on this very account presuppose the existence of the Old 'ovenant with the law, and a God who is an holy and jealous Iod, that will not pass by transgression and sin? The Old

Covenant was framed for the conviction of sin, the New for the forgiveness of sin. The moral law, which God has written in indelible lines upon the heart of every man, was once also proclaimed with much solemnity from Sinai, that it might be clear that God, who appeared in fire and flame as the revealer of His holy law, is the same who has imprinted the image of holiness deep in the secret chambers of the bosom. Is not Israel, incessantly resisting with his stiff neck the God of love, until he has always again been reduced to subjection by the God of fiery indignation, an image of proud humanity in its constant warfare against God, who seeks to conquer them by anger and love?'[1] Hence the order of God's dispensations is substantially also the order of each man's experience. The sinner must be humbled and bruised by the law — that is, through the manifestation of God's righteousness, he must have his conscience aroused to a sense of sin—before he can be brought heartily to acquiesce in the Gospel method of salvation. Therefore not only had the way of Christ to be prepared by one who with a voice of terror preached anew the law's righteousness and threatenings, but Christ Himself also needed to enter on the blessed work of the world's evangelization, by unfolding the wide extent and deep spirituality of the law's requirements. For how large a portion of the Sermon on the Mount is taken up in giving a clear and searching exposition of the law's righteousness, and rescuing it from the false and extenuating glosses under which it had been buried! Nay, Christ, during His personal ministry, could proceed but a small way in openly revealing the grace of the Gospel, because, after all, the work of the law was so imperfectly done in the hearts even of His own disciples. And so still in the experience of men at large; it is because the guilt and condemnation of sin are so seldom apprehended, that the benefits of salvation are so little known.

3. The necessary connection that subsisted between the law and the ceremonial institutions of the Old Testament may be given as a still further reason of its revelation and enactment; although, when properly understood, this was not so much a

[1] From a work, *Die Lehre von der Sünde und von Versöhner*, as quoted by Bialloblotzky, *De Abrogatione Legis*, pp. 82, 83.

stinct and separate end, as a combination of the two already ecified. This law, perfect in its character and perpetual in obligation, formed the groundwork of all the symbolical rvices afterwards imposed; as was distinctly implied in the ace chosen for its permanent position. For, as the centre of l Judaism was the tabernacle, so the centre of this again was e law—the ark, which stood enshrined in the Most Holy Place, ing made for the sole purpose of keeping the two tables of e covenant. So that the reflection could hardly fail to force elf on all considerate and intelligent worshippers, that the servance of this law was the great end of the religion then tablished. Nor could any other object be contemplated in e strictly religious rites and institutions which so manifestly inted to this law as their common ground and centre, than ther to assist as means in preserving alive the knowledge of principles, and promoting their observance, or as remedies provide against the evils naturally arising from its neglect d violation.

These two objects plainly harmonize with the reasons already signed for the giving of the law, and present the ceremonial rvices and institutions to our view as partly subservient to the ghteousness it enjoined, and partly conducive to its ulterior d of drawing men to Christ. It will be our endeavour in the xt Book to bring fully out and illustrate this relation between e law of the two tables and the symbols of Judaism; but present we must content ourselves with briefly indicating its neral nature.

(1.) In so far as those symbols had in view the first of the jects just mentioned, they are to be regarded in the same neral light as the means and ordinances of grace under the ew Testament. It is through these that the knowledge of the ospel is diffused, its divine principles implanted in the hearts men, and a suitable channel also provided for expressing the oughts and feelings which the reception of the Gospel tends awaken. Such also was one great design of the law's symlical institutions, though with a characteristic difference suited the time of their appointment. They were formal, precise, nperative, as for persons in comparative childhood, who reuired to be kept under the bonds of a rigid discipline, and a

discipline that should chiefly work from without inwards, so as to form the soul to right thoughts and feelings, while, at the same time, it provided appropriate services for the exercise of such when formed. Appointed for these ends, the institutions could not be of an arbitrary nature, as if the authoritative command of God were the only reason that could be assigned for their appointment, or as if the external service were required simply on its own account. They stood to the law in the stricter sense—the law of the ten commandments—in the relation of expressive signs and faithful monitors, perpetually urging upon men's consciences, and impressing, as it were, upon their senses, the essential distinctions between right and wrong, which the law plainly revealed and established. The symbolical ordinances did not create these distinctions; they did not of themselves even indicate wherein the distinctions stood; and in this partly appeared their secondary and subservient position as compared with the law of the two tables. The ordinance, for example, respecting clean and unclean in food, pointed to a distinction in the moral sphere—to one class of things to be avoided as evil, and another to be sought after as good; but it gave no intimation as to what the one or the other actually was: for this, it pointed to the two tables of the covenant. Or, to look to another ordinance, why should the touch of the dead have defiled? The touch might come by accident, or even in the discharge of domestic duty; yet defilement was not the less its result; and only after a series of lustrations could the subjects of it return to the freedom and privileges of God's covenant. The reason was, that as the children of the living God, they should have been conscious only of righteousness and life: neither sin nor death (which is the wages of sin) should have been found within their borders. And so, to constitute the visitation of death, or even the touch of a dead man's bone, into a ground of defilement, was virtually to admonish them of the accursed nature of sin, and of their still abiding connection with the region where sin was working. In short, it ought to be held as a most certain principle, that in the ceremonialism of the Old Covenant nothing was simply ceremonial: the spirit of the whole was the spirit of the ten commandments.

Such being the connection between the moral law in the

legislation of Moses, and the symbolical rites and services annexed to it, it was plainly necessary that the latter required to be wisely arranged, both in kind and number, so as fitly to promote the ends of their appointment. They were not outward rites and services of any sort. The outward came into existence merely for the sake of the religious and moral elements embodied in it, for the spiritual lessons it conveyed, or the sentiments of godly fear and brotherly love it was fitted to awaken. And that such ordinances should not only exist, but also be spread out into a vast multiplicity of forms, was a matter of necessity; as the dispensation then set up admitted so very sparingly of direct instruction, and was comparatively straitened in its supplies of inward grace. Imperfect as those outward ordinances were,—so imperfect that they were at last done away as unprofitable,—the members of the Old Covenant were still chiefly dependent upon them for having the character of the divine law exhibited to their minds, and its demands kept fresh upon the conscience. It was therefore fit that they should not only pervade the strictly religious territory, but should even be carried beyond it, embracing all the more important relations of life, that the Israelite might thus find something in what he ordinarily saw and did,—in the very food he ate and the garments he wore,—to remind him of the law of his God, and stimulate him to the cultivation of that righteousness which it was his paramount duty to cherish and exemplify.

Were these things duly considered, another and worthier reason would easily be discovered for the occasional intermingling of the moral and the ceremonial parts of the Mosaic legislation, than what is very commonly assigned. This did not arise from a confounding of the positive and moral, the shadowy and the abiding, as if they stood upon the same level, and no distinction were recognised betwixt them. The position of the law of the ten commandments in the ark of the covenant, as we have already stated, to say nothing of the other marks of distinction belonging to it, stood as a perpetual sign before the eyes of the people, that the things there enjoined held immeasurably the highest rank. It is, in truth, the most sublime exaltation of the moral above all material symbols of revelation,

or ceremonial forms of worship, to be found in the religious annals of antiquity. In heathendom there is nothing to be compared with it, nor in the after-history of the covenant people is there anything that can justly be placed above it. The elevated moral teaching of the prophets is but the reflection, or specific and varied application, of what stood embodied before them in the lofty pattern exhibited in the handwriting of Moses, wherein the ceremonial was appointed only for the sake of the moral, and in a relation of subservience to it.

From the views now unfolded, an important conclusion follows of a practical kind: for, since the symbolical institutions of Judaism continually bore respect to the moral law, and in a manner re-echoed its testimony, it is plain that God never could be satisfied with a mere outward conformity to the letter of the Mosaic ritual. Support has often been sought in Scripture itself for such an idea, especially in regard to the sacrifices; and the prophets have not unfrequently been represented as by their teaching serving to correct the tendency of the law in this respect, and going far in advance of it. The prophets, however, only comparatively depreciated the ceremonial institutions of the law (for at fitting times they also zealously enjoined their observance[1]), and for the purpose of meeting a corrupt tendency among the people, to lay undue stress on merely outward rites and services. But, in reality, the law itself, when properly understood, did the same. No one who looked into it with a considerate spirit could avoid the impression, that 'to obey was better than sacrifice;' and that they who made the outward ceremonies of one part a substitute for the spiritual requirements of another, were taking counsel of their own hearts, rather than sitting at the feet of Moses. Hengstenberg justly remarks, that 'there cannot be produced out of the whole Old Testament one single passage in which the notion that sacrifices of themselves, and apart from the state of mind in the offerers, are well-pleasing to God, is noticed, except for the purpose of vigorously opposing it. When, for example, in Lev. xxvi. 31, it is said in reference to the ungodly, "I will not smell the savour of your sweet odours;" and when, in Gen. iv. 4, 5, we

[1] Ps. li. 19, cxviii. 27; Isa. xliii. 23, 24, lvi. 7; Mal. i. 11, iii. 9, iv. 4, etc.

find that, along with an outward similarity, the offerings of Cain and Abel met with such a different reception from God, and that this difference is represented as being based on something *personal* to the individuals, it is all but expressly asserted that sacrifices were regarded only as expressive of the inner sentiment.'[1] And again: 'That the law, with all its appearance of outwardness, still possessed throughout a religious-moral, an internal, spiritual character, is manifest from the fact that the two internal commands of love to God and one's neighbour are in the law itself represented as those in which all the rest lie enclosed, the fulfilment of which carried along with it the fulfilment of all individual precepts, and without which no obedience was practicable: "And now, Israel, what does the Lord thy God require of thee," etc.[2] If everything in the law is made to turn upon love, it is self-evident that a dead bodily service could not be what was properly required. Besides, in Lev. xxvi. 41, the violation of the law is represented as the necessary product of "an uncircumcised heart;" and in Deut. x. 16 we find the remarkable words: "And ye shall circumcise the foreskin of your heart, and be no more stiff-necked,"—which condemn all Pharisaism, that is ever expecting good fruit from bad trees, and would gather grapes from thorns, and figs from thistles.'[3] What is called the ceremonial law, therefore, was, in its more immediate and primary aspect, an exhibition by means of symbolical rites and institutions of the righteousness enjoined in the decalogue, and a discipline through which the heart might be wrought into some conformity to the righteousness itself.

(2.) But the more fully the ceremonial parts of the Mosaic legislation were fitted to accomplish this end, they must so much the more have tended to help forward the other end of the law, viz. to produce conviction of sin, and prepare the heart for Christ. 'By the law is the knowledge of sin,'—the sense of shortcomings and transgressions is in exact proportion to the insight that has been obtained into its true spiritual meaning. And the manifold restrictions and services of a

[1] Introduc. to Ps. xxxii.
[2] Deut. x. 12, vi. 5, xi. 1, 13, xiii. 3, xxx. 15, 20; Lev. xix. 18.
[3] *Authentie*, ii. pp. 611, 612.

bodily kind which were imposed upon the Israelites, as they all spoke of holiness and sin, so, where their voice was honestly listened to, it must have been with the effect of begetting impressions of guilt. They were perpetually uttering without the sanctuary the cry of transgression, which was rising within, under the throne of God, from the two tables of testimony. They might even be said to do more; for of them more peculiarly does it hold, 'They entered that the offence might abound,' since, while calling upon men to abstain from sin, they at the same time multiplied the occasions of offence. The strict limitations and numerous requirements of service, through which they did the one, render it unavoidable that they should also do the other; as they thus necessarily made many things to be sin which were not so before, or in their own nature, and consequently increased both the number of transgressions, and their burden upon the conscience. How comparatively difficult must it have been to apprehend through so many occasions and witnesses of guilt the light of God's reconciliation and love! How often must the truly spiritual heart have felt as heavy laden with its yoke, and scarcely able to bear it! And how glad should have been to all the members of the covenant the tidings of that 'liberty with which Christ makes His people free!'

This, however, was not the whole. Had the ceremonial institutions and services simply co-operated with the decalogue in producing upon men's minds a conviction of guilt, and shutting them up to the necessity of salvation, the yoke of bondage would have been altogether intolerable, and despair rather than the hope of salvation must have been the consequence. They so far differed, however, from the precepts of the law, that they provided a present atonement for the sin which the law condemned—met the conscious defect of righteousness which the law produced, with vicarious sacrifices and bodily lustrations. But these, as formerly noticed, were so manifestly inadequate to the end in view, that though they might, from being God's own appointed remedies, restore the troubled conscience to a state of peace, they could not thoroughly satisfy it. First of all, they betrayed their own insufficiency, by allowing certain fearful gaps in the list of transgressions to stand unprovided

for. Besides, the comparatively small distinction that was made, as regards purification, between mere bodily defilements and moral pollution, and the absolute necessity of resorting anew to the blood of atonement, as often as the sense of guilt again returned, were plain indications that such services 'could not make the comers thereunto perfect as pertaining to the conscience.' To the thoughtful mind it must have seemed as if a struggle was continually proceeding between God's holiness and the sin of His creatures, in which the former found only a most imperfect vindication. For what just comparison could be made between the forfeited life of an accountable being and the blood of an irrational victim? Or between the defilements of a polluted conscience and the external washings of the outward man? Surely considerate and pious minds must have felt the need of something greatly more valuable to compensate for the evil done by sin, and must have seen, in the existing means of purification, only the temporary substitutes of better things to come. Such, at least, was the ultimate design of God; and whatever may have been the extent or clearness of view in those who lived among the shadows of the law, regarding the coming realities of the Gospel, it is impossible that they should have entered into the spirit of the former dispensation without being prepared to hail a suffering Messiah as the only true consolation of Israel; and prepared also to join in the song of the redeemed, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.'[1]

At the same time, there can be no doubt that here peculiarly lay the danger of the members of the Old Covenant—a danger, which the issue too clearly proved, that but a small proportion of them were able properly to surmount. Not seeing to the end of the things amid which they were placed, and wanting the incalculable advantage of the glorious manifestation of God's righteousness in Christ, the law failed to teach them effectually

[1] It is assumed here that the sacrifices appointed under the law were intended to meet the sense of guilt produced by the law, and provide for it a present relief—the one, therefore, having to do with moral considerations as well as the other. But see this point formally discussed in connection with the *sin-offering*, Ch. III. sec. 5.

of the nature of that righteousness, or to convince them of sin, or to prepare them for the reception of the Saviour. But failing in these grand points, the law became a stumbling-block and a hindrance in their path. For now men's consciences adjusted themselves to the imperfect appearances of things, and acted much in the spirit of those in present times, who, as a sensible and pious writer expresses it, 'try to bring up the power of free-will to holiness, by bringing holiness down to the power of free-will.'[1] The dead letter, consequently, became everything with them; they saw nothing beneath the outward shell, nor felt any need for other and higher realities than those with which they had immediately to do. Self-righteousness was the inevitable result; and *that*, rooting itself the more deeply, and raising more proudly aloft its pretensions, that it had to travel the round of so complicated a system of laws and ordinances. For, great as the demand was which the observance of these made upon the obedience, still, as viewed by the carnal eye, it was something that could be measured and done—not so huge but that the mind could grapple with its accomplishment; and hence, instead of undermining the pride of nature, only supplying it with a greater mass of materials for erecting its claims on the favour of Heaven. The spirit of self-righteousness was the prevailing tendency of the carnal mind under the Old Dispensation, as an unconcern about personal righteousness is under the New. How many were snared by it! and how fatally bound! Of all 'the spirits in prison' to whom the word of the Gospel came with its offers of deliverance, those proved to be the most hopelessly incarcerated in the strongholds of error, who trusted in themselves that they were righteous, and stumbled on the rock of a free salvation.

[1] Fraser *On Sanctification*, p. 298.

SECTION SIXTH.

THE RELATION OF BELIEVERS UNDER THE NEW TESTAMENT TO THE LAW—IN WHAT SENSE THEY ARE FREE FROM IT—AND WHY IT IS NO LONGER PROPER TO KEEP THE SYMBOLICAL INSTITUTIONS CONNECTED WITH IT.

THE relation of believers under the New Testament to the law has been a fruitful subject of controversy among divines. This has arisen chiefly from the apparently contradictory statements made respecting it in New Testament Scripture; and this, again, partly from the change introduced by the setting up of the more spiritual machinery of the Gospel dispensation, and partly also in consequence of the mistaken views entertained regarding the law by those to whom the Gospel first came, which required to be corrected by strong representations of an opposite description. Thus, on the one hand, we find our Lord saying, 'Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'[1] Stronger language could not possibly be employed to assert the abiding force and obligation of the law's requirements under the New Testament dispensation; for that this is specially meant by 'the kingdom of heaven,' is too obvious to require any proof. In perfect conformity with this statement of our Lord, we find the apostles everywhere enforcing the duties enjoined in the law; as when St. James describes the genuine Christian by 'his looking into the perfect law of liberty, and continuing

[1] Matt. v. 17–19.

therein,' and exhorts the disciples 'not to speak evil of the law, or to judge it, but to fulfil it;'[1] or when the Apostle Paul not only speaks of himself as 'being under the law to Christ,'[2] but presses on the disciples at Rome and Galatia the constant exercise of love on the ground of its being 'the fulfilling of the law;'[3] and in answer to the question, 'Do we then make void the law through faith?' he replies, 'God forbid: yea, we establish the law.'[4]

But, on the other hand, when we turn to a different class of passages, we meet with statements that seem to run in the precisely opposite direction, especially in the writings of St. Paul. There alone, indeed, do we meet with them in the form of dogmatical assertions, although in a practical form the same element of thought occurs in the other epistles. In the first Epistle to Timothy he lays this down as a certain position, that 'the law is not made for a righteous man, but for the lawless and disobedient.'[5] And in the Epistle to the Romans he indicates a certain contrast between the present state of believers in this respect with what it was under the former dispensation, and asserts that the law no longer occupies the place it once did: 'Now we are delivered from the law, being dead to that wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.'[6] And again: 'Sin shall not have dominion over you: for ye are not under the law, but under grace.'[7]

That in all these passages the law, in the strict and proper sense, is meant,—the law of the ten commandments, the sum of whose precepts is perfect love to God and man,—we may here take for granted, after what has been said regarding it in the first section of this chapter. It seems perfectly unaccountable, on any grounds of criticism at least, that so many English writers should have thought of solving the difficulty arising from the use of such language, by alleging the apostle to have had in view simply the ceremonial law, as contradistinguished from the moral. This view, we should imagine, is now nearly ex-

[1] Jas. i. 25, ii. 8-12.
[2] 1 Cor. ix. 21.
[3] Rom. xiii. 10; Gal. v. 14.
[4] Rom. iii. 31.
[5] 1 Tim. i. 9.
[6] Rom. vii. 6.
[7] Rom. vi. 14.

ploded among the better-informed students of Scripture; for not only does the apostle, as Archbishop Whately states, speak of the freedom of Christians from the law, 'without limiting or qualifying the assertion, without even hinting at any distinction between moral and ceremonial or civil precepts,' but there can be no doubt that it is what is commonly understood by the moral part of the Mosaic legislation—the decalogue—that he has specially and properly in view.[1]

In what respect, then, can it be said of Christians, that they are freed from this law, or are not under it? We must first answer the question in a general way; after which only can we be prepared for pointing out distinctly wherein the relation of the members of the New Covenant to the law differs from that of those who lived under the Old.

1. Believers in Christ are not under the law as to the ground of their condemnation or justification before God. It is not the law, but Christ, that they are indebted to for pardon and life; and receiving these from Him as His gift of grace, they cannot be brought by the law into condemnation and death. The reason is, that Christ has, by His own pure and spotless obedience, done what the law, in the hands of fallen humanity, could not do—He has brought in the everlasting righteousness, which, by its infinite worth, has merited eternal life for as many as believe upon Him. 'There is *therefore* now no condemnation to them that are in Christ Jesus;' 'Whosoever believeth upon Him is justified from all things;' or, in the still stronger and more comprehensive language of Christ Himself, 'He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.'[2]

This, it will be perceived, is what is commonly understood by deliverance from the law as a covenant. But it is proper to

[1] The work of Fraser *On Sanctification*, which has been less known in England than it should have been, is perfectly conclusive against Locke, Hammond, Whitby, and others, that the apostle in Romans had in view the moral rather than the ceremonial law. It is impossible, indeed, that such a notion could ever have been entertained by such men except through strong doctrinal prejudices.

[2] Rom. viii. 1; Acts xiii. 39; John v. 24.

remark, that though the idea expressed in such language is scriptural, the language itself is not so, and is rather fitted to mislead; for it appears to imply that, as the law certainly formed the basis of a covenant with the Old Testament Church, its being so formed made it something else than a rule of life, and warranted the Israelites to look to it, in the first instance at least, for life and blessing. This, we have already shown, was not the purpose for which the law was either given or established as a covenant among them; and deliverance from it in the sense mentioned above, marks no essential distinction between the case of believers under the Old and that of those under the New Testament dispensation. The standing of the one as well as the other was in grace; and when the law came, it came not for the purpose of subverting or changing that constitution, but only to direct and oblige men to carry out the important ends for which they had been made partakers of grace and blessing. Strictly speaking, therefore, the Church never was under the law as a covenant, in the sense commonly understood by the term; it was only the mistake of the carnal portion of her members to suppose themselves to have been so. But as God Himself is unchangeable in holiness, the demands of His law, as revealed to men in grace, must be substantially the same as those which they are bound in nature to comply with under pain of His everlasting displeasure. In this respect all may be said, by the very constitution of their being, to be naturally under law to God, and, as transgressors of law, liable to punishment. But through the grace of God we have ceased to be so under it, if we have become true believers in Christ. We have pardon and acceptance through faith in His blood; and even though 'in many things offending, and in all coming short,' yet, while faith abides in us, we cannot come into condemnation. To this belong all such passages as treat of justification, and declare it to be granted without the law, or the deeds of the law, to the ungodly, and as God's gift of grace in Christ.

2. But this is not the *only* respect in which the apostle affirms believers now to be free from the law, nor the respect at all which he has in view in the sixth and seventh chapters of his Epistle to the Romans; for the subject he is there handling is not justification, but sanctification. The question he is dis-

cussing is not how, as condemned and sinful creatures, we may be accepted as righteous before God; but how, being already pardoned and accepted in the Beloved, we ought to live. In this respect, also, he affirms that we are dead to the law, and are not under it, but under grace—the grace, that is, of God's indwelling Spirit, whose quickening energy and pulse of life takes the place of the law's outward prescriptions and magisterial authority. And if it were not already clear, from the order of the apostle's thoughts, and the stage at which he has arrived in the discussion, that it is in this point of view he is now considering the law, the purpose for which he asserts our freedom to have been obtained would put it beyond all reasonable doubt, viz. 'that sin might not have dominion over us,'[1] or, 'that the righteousness of the law might be fulfilled in us.'[2]

According to the doctrine of the apostle, then, believers are not under the law as to their walk and conduct; or, as he says elsewhere, 'the law is not for the righteous:' believers 'have the Spirit of the Lord; and where the Spirit of the Lord is, there is liberty.' But is not this dangerous doctrine? For where now is the safeguard against sin? May not each one do as he lists, oblivious of any distinction between holiness and sin, or even denying its existence, as regards the children of God, on the ground that where no law is, there is no transgression? To such questions the apostle's reply is, 'God forbid,'—so far from it, that the freedom he asserts from the law has for its sole aim a deliverance from sin's dominion, and a fruitfulness in all well-doing to God.

[1] Rom. vi. 14.

[2] Rom. viii. 4. It seems very strange, considering how plain and explicit the apostle's meaning is, that the late Professor Lee of Cambridge should still say: 'The main question, I think, here discussed (viz. in ch. vii.) by the apostle is, How is a man to be justified with God?'—(*Dissertations*, i. sec. 10.) Haldane, also, in his Commentary, maintains the same obviously untenable view. Fraser (*Sanctification*, on Rom. vii. 4) justly remarks, that though the similitude of marriage used by the apostle in ch. vii. '*might* be explained to show that the sinner cannot attain justification or any of its comfortable consequences by the law,' yet that it is 'another consequence of the marriage covenant and relation that he hath in his eye,' viz. 'the bringing forth of fruit unto God;' in other words, the maintaining of such holy lives as constitute our sanctification.

The truth more fully stated is simply this: When the believer receives Christ as the Lord his righteousness, he is not only justified by grace, but he comes into a state of grace, or gets grace into his heart as a living, reigning, governing principle of life. What, however, is this grace but the Spirit of life in Christ Jesus? And this Spirit is emphatically the Holy Spirit; holiness is the very element of His being, and the essential law of His working; every desire He breathes, every feeling He awakens, every action He disposes and enables us to perform, is according to godliness. And if only we are sufficiently possessed of this Spirit, and yield ourselves to His direction and control, we no longer need the restraint and discipline of the law; we are free from it, because we are superior to it. Quickened and led by the Spirit, we of ourselves love and do the things which the law requires.

Does not nature itself teach substantially the same lesson in *its* line of things? The child, so long as he *is* a child, must be subject to the law of his parents; his safety and wellbeing depend on his being so; he must on every side be hemmed in, checked, and stimulated by that law of his parents, otherwise mischief and destruction will infallibly overtake him. But as he ripens toward manhood he becomes freed from this law, because he no longer needs such external discipline and restraint. He is a law to himself, putting away childish things, and of his own accord acting as the parental authority, had he still been subject to it, would have required and enforced him to do. In a word, the *mind* has become his from which the parental law proceeded, and he has consequently become independent of its outward prescriptions. And what is it to be under the grace of God's Spirit, but to have *the mind of God*?—the mind of Him who gave the law simply as a revelation of what was in His heart respecting the holiness of His people. So that the more they have of the one, the less obviously they need of the other; and if only they were complete in the grace of the Spirit, they should be wholly independent of the bonds and restrictions of the law.

Or let us bring into comparison the relation in which a good man stands to the laws of his country. In one sense, indeed, he is under them; but in another and higher sense he is above them, and moves along his course with conscious freedom, as if

rcely knew of their existence. For what is the object of aws but to prevent, under severe penalties, the commission me? Crime, however, is already the object of his abhor- ; he needs no penalties to keep him from it. He would harm the person or property of a neighbour, though there not a single enactment in the statute-book on the subject. wn love of good and hatred of evil keep him in the path titude, not the fines, imprisonments, or tortures which the angs around the path of the criminal. The law was not for *him*.

is not otherwise with one who has become a partaker of . The law, considered as an outward discipline placing nder a yoke of manifold commands and prohibitions, has m ceased to exist. But it has ceased in that respect only ting possession of him in another. It is now within his It is the law of the Spirit of life in his inner man; atically, therefore, 'the law of liberty:' his delight is to and it were better for him not to live, than to live other- han the tenor of the law requires. We see in Jesus the child of God, the perfect exemplar of this free-will service aven: for while He was made under the law, He was so nished with the Spirit, that He fulfilled it as if He ful- it not; it was His very meat to do the will of Him that Him; and not more certainly did the law enjoin, than He is inmost soul loved righteousness and hated iniquity. also, in a measure, will ever be the case with the devout er in Jesus—in the same measure in which he has re- l of his Master's Spirit. Does the law command him to no false witness against his neighbour? He is already so red in the spirit of his mind, as to speak the truth in his , and be ready to swear to his own hurt. Does the law nd, through all its precepts, supreme love to God, and erly love to men? Why should this need to be demanded atter of law from him who has the Eternal Spirit of love ng sway within, who therefore may be said to live and he in an atmosphere of love? Like Paul, he can say king-like freedom, 'I can do all things through Christ gthening me;' even in chains I am free; I choose what chooses for me: His will in doing or suffering I embrace

as my own; for I have Him working in me both to will and to do of His good pleasure.

Now it is here that the difference properly comes in between the Old and the New Testament dispensations,—a difference, however, it must be carefully marked, of degree only, and not of kind. The saying is here especially applicable: 'On the outside of things look for differences, on the inside for likenesses.'[1] In correspondence with the change that has taken place in the character of the divine administration, the relative position of believers to the law and the Spirit has changed; but under both covenants alike, an indispensable place belongs to each of them. In the former dispensation the law stood more prominently out, and was the more peculiar means for leading men to holiness—supplying, as by a sort of artificial stimulant and support, the still necessary defect in the inward gift of the Spirit's grace. We say the *necessary* defect; for the proper materials of the Spirit's working not yet being provided or distinctly made known, the Spirit could not be fully given, nor could His work be carried on otherwise than in a mystery. It was so carried on, however; every true member of the covenant was a partaker of the Spirit, because he stood in grace at the same time that he stood under the law. But his relation to the Spirit was of a more hidden and secret, to the law of a more ostensible and manifest, character. In the New Testament dispensation this relation is exactly reversed, although in each respect it still exists. The work of Christ, which furnishes the proper materials of the Spirit's operations, having been accomplished, and Himself glorified, the Spirit is now fully and unreservedly given. Through the power of His grace, in connection with the word of the Gospel, the divine kingdom avowedly purposes to effect its spiritual designs, and bring forth its fruits of righteousness to God. This, therefore, it is to which the believer now stands immediately and ostensibly related, as the agency through which he is to fulfil the high ends of his calling; while the law retires into the background, or should be known only as existing within, impressed in all its essential lines of truth and duty upon the tablet of the heart, and manifesting itself in the deeds of a righteous life. But whether the law or the Spirit stand

[1] Hare's *Guesses after Truth*, ii. p. 3.

e prominently forward, the end is the same—namely, right-
ness. The only difference that exists is as to the means of
ring this end—more outward in the one case, more inward
he other; yet in each a measure of both required, and one
the same point aimed at. Hence the words of the apostle:
rist is the end of the law for righteousness to every one
believeth;' *i.e.* both alike are for righteousness,—this is the
great end which Christ and the law have equally in view.
in Christ it is secured in a far higher way than it could
ibly be through the law, since He has not only perfected
self as the Divine Head and Surety of His people in the
teousness which the law requires, but also endows them
the plentiful grace of His Spirit, 'that the righteousness
he law might be fulfilled in them, walking not after the
, but after the Spirit.'

With these distinctions clearly perceived, we shall easily
erstand what is said in the New Testament Scriptures of
difference, in a practical point of view, as to the condition
elievers under the past and the present dispensations respec-
ly. This is spoken of as a state of comparative freedom, that
certain species of restraint or bondage—not the bondage,
ed, of slaves and mercenaries, which belonged only to the
al, as opposed to the believing portion of the Church, but
bondage of those who, though free-born children, are still
onage, and must be kept under the restraint and discipline
n external law. This, however, could in no case be the
le of the agency with which the believer was plied, for then
yoke must have been literally the galling bondage of the
e. He *must* have had more or less the Spirit of life within,
etting and prompting him to do the things which the law
wardly enjoined—making the pulse of life in the heart beat
armony with the rule of life prescribed in the law; so that,
le he still felt as under tutors and governors, it was not as
needing to be 'held in with bit and bridle,' but rather as
disposed readily and cheerfully to keep to the appointed
rse. This would be the case with him always the more, the
e diligently he employed the measure of grace within his
h; and if in a spirit of faith he could indeed 'lift the latch
force his way' onwards to the end of those things which

were then established, he might even have become insensible to the bonds and trammels of his childhood-condition, and attained to the free and joyful spirit of the perfect man. So it unquestionably was with the Psalmist, and doubtless might have been with all, if they had but used, as he did, the privileges granted them. For such, the law was not a mere outward yoke, nor in any proper sense a burden: it was 'within their heart;' they delighted in its precepts, and meditated therein day and night; to listen to its instructions was sweeter to them than honey, and to obey its dictates was better than thousands of gold and silver.[1]

It is only, therefore, in a comparative sense, that we are to understand the passages in the New Testament Scripture formerly referred to; and in the same sense, also, that similar passages are to be interpreted in Old Testament Scripture,—such, for example, as Jer. xxxi. 31–34: 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt . . . but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour,' etc. (Comp. Ezek. xxxvi. 25–27, which differs only in particularizing the agency by which the better state of things was to be introduced—the larger gift of the Spirit.) 'The discourse here cannot be of a new and more complete revelation of the law of God, for this is common to both economies: no jot or tittle of it can be lost under the New Testament, nor can a jot or tittle be added to it; God's law rests on His nature, and this is eternally immutable.[2] Just as little can the discourse be of the introduction of an entirely new relation, which by no means has the former for its groundwork. In this respect Kimchi rightly remarks: "Non erit fœderis novitas, sed stabilimentum ejus" (not a change, but an establishing of the covenant). The covenant with Israel is eternal; Jehovah would not be Jehovah, if an absolutely new

[1] See especially Ps. i. xv. xxiv. xl. cxix. [2] Mal. iii. 6.

beginning could take place.[1] When, therefore, the subject of discourse is here the antithesis of an Old and a New covenant, the former must designate, not the relation of God to Israel in itself, and in all its extent, but rather only the former manifestation of this relation—that through which the Lord, until the time of the prophet, had made Himself known as the God of Israel.'[2] And in regard to the difference indicated by the prophet as to the believer's connection with the law under the two covenants, the learned author, expressing his concurrence in particular with Calvin and Buddeus, goes on to show that this also is not absolute, but only relative. He justly states that the idea of a purely outward giving of the law is inconceivable, as God would then have done for Israel nothing further than He did for the traitor Judas, in whose conscience He proclaimed His holy law, without giving him any power to repent; that the terms in which the law is spoken of by the Psalmist, in the name of the Old Testament saints, shows it to have been in their experience no longer a law that worketh wrath, but a law in connection with the Spirit, whose commands are not grievous; and that the antithesis between the Old and the New state of things, though in itself but relative, was expressed in the absolute form, merely because the gift of the Old Testament appeared, when compared with the infinitely more important and richer blessing of the New, as so small, that it vanished out of sight.

But something else than that should also vanish from *our* sight. For if we enter as we should into these views, the idea of the law's abrogation or abolition under the New Testament, in whatever form proposed, will be repudiated as equally dangerous and ungrounded. The law is in no proper sense abolished by the revelations of the Gospel; nor does the apostle in any fair construction of his language say that it is. He merely says that through grace we are not under it, and in a conjugal respect are dead to it. In a certain qualified sense, believers in Old Testament times might be said to have been married to it, or to have been under it; only, however, in a qualified sense, for God Himself—the God of grace as well as

[1] Rom. xv. 8.

[2] Hengstenberg's *Christology* on Jer. xxxi. 31.

of law—was properly their husband,[1] and they stood under the covenant of grace before they came under the covenant of law. But though, even in that qualified sense, believers are not now under the law, or married to it, the righteousness required is as much binding upon their consciences, and expected at their hands, as it ever was at any former period of the Church's history. More so, indeed; for the very reason, as the apostle tells us, why they are placed less directly under the law, and more under the Spirit, is, that the end of the law might be more certainly attained, and a richer harvest yielded of its fruits of righteousness. Therefore it is, that in the same epistle in which those expressions are used, conformity to the law's requirements is still held out, and inculcated as the very perfection of Christian excellence.[2] For it is not as if these two, the law and the Spirit, were contending authorities, or forces drawing in two distinct and separate lines. On the contrary, they are essentially and thoroughly agreed—alike emanations of the unchanging holiness of Godhead—the one its outward form and character in which it was to appear, the other its inward spring and pulse of life. What the one teaches, the other wills,—what the one requires, the other prompts and qualifies to perform; and as the law at first came as an handmaid to the previously existing covenant of grace, so does it still remain in the hand of the Spirit to aid Him, amid the workings of the flesh and the imperfections of grace, in carrying out the objects for which He condescends to dwell and act in the bosoms of men.

Hence appears the monstrous absurdity and error of Antinomianism, which proceeds on the supposition of the law and the Spirit being two distinct, possibly contending, authorities,—a doctrine not so much opposed to any particular portion of Scripture, as the common antithesis of all its revelations, and the subversion of all its principles. But let it once be understood that the law and the Spirit have but one end in view, and one path, in a sense, to reach it—that the motions of the Spirit within, invariably, and by the highest of all necessities, take the direction prescribed by the law without—let this be understood, and Antinomianism wants even the shadow of a ground

[1] Jer. xxxi. 32. [2] Rom. xiii. 8–10.

o stand upon.—It is not merely the Antinomians, however, who contend for the abrogation of the law; the same thing is substantially done by many divines who belong to an entirely different class. For example, Archbishop Whately, in his *Essay on the Abolition of the Law*, maintains this position: 'The simplest and clearest way then of stating the case, is to lay down, on the one hand, that the Mosaic law was limited both to the nation of the Israelites, and to the period before the Gospel; but, on the other hand, that the natural principles of morality which, among other things, it inculcates, are, from their own character, of universal obligation, and that Christians are bound to obey the moral commandments it contained, not *because* they are commandments of the Mosaic law, but because they *are* moral.' This view, which puts the decalogue on a footing with the laws of Solon or Mohammed, in so far as any obligation on the conscience is concerned, is that also maintained, and with a considerable show of learning supported, by Bialloblotzky, in his work *De Abrogatione Legis*. The form into which the learned author throws his statement is, that the nomothetical authority of the Mosaic law is abolished, but its didactical authority remains; in other words, it has no binding force as a law upon the conscience, but may still be profitably used for direction in the way of duty,—due allowance of course being made for all that belonged to it of temporary appointment and ceremonial observance, which is no longer even a matter of duty. His chief arguments in supporting this view are, that in some things, especially in regard to the Sabbath, marriage, the symbolical rites (for all are thrown, as we observed before, into one mass), Christ and His apostles have corrected the law, and that they oppose the authority of the Spirit to the external tyranny of the law (as if these were two contending masters; and we actually have the passage, 'No man can serve two masters,' produced in proof of the argument, p. 63). Such views have been substantially met already; and we simply remark further, that they necessarily open the widest door for Antinomians and Rationalists: for if, as possessors of the Spirit, we must first judge what part of the law is moral or didactic, —and even when we have ascertained this, still are permitted to hold that we are not connected with it as a matter of binding

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and authoritative obligation,—it is easy to see what slight convictions of sin will be felt, what loose notions of duty entertained, how feeble a barrier left against either the carnal or the fanatical spirit, ridding itself of the plainest obligations. It is quite possible, no doubt, to produce unguarded statements, easily susceptible of an improper meaning, and partly, indeed, expressing such, from Luther's works on the law. But his real views, when carefully and doctrinally, not controversially expressed, were substantially correct, as will appear from a quotation to be given presently, or from Melancthon's works, which Luther is well known to have held to be better expositions than his own of their doctrinal views. For example, after speaking (vol. i. p. 309) of the Mosaic law as not availing to justification, and in its civil and ceremonial parts done away, Melancthon adds: 'But the moral law, since it is the wisdom of God and His eternal rule of righteousness, and has been revealed that man should be like God, cannot be abolished, but remains perpetually.'[1]

The question, however, naturally arises, Of what use is the law to those who really are under the Spirit? We answer, it would be of none, if the work of spiritual renovation, which His grace is given to effect, were perfected in us. But since this is far from being the case—since imperfection still cleaves to the child of God, and the flesh, in a greater or less degree, still wars against the Spirit, the outward discipline of the law can never be safely dispensed with. Even St. Paul was obliged to confess that he found the flesh lusting against the Spirit, and that though he was ever following after, he was conscious of not having yet attained to the full measure of grace and excellence in Christ. Therefore, for his own quickening and direction, as well as for that of others, he felt it needful to press the demands of law, and to look to the exceeding breadth of its requirements. Luther also, and his fellow-labourers, although their views were not always correct as to the relation in which Israel stood to the law, nor by any means clear regarding the precise nature of the change introduced by the Gospel, yet were sound enough on this point. Thus they say in one of their symbolical books: 'Although the law was not made for the

[1] Rom. iii. 31, viii. 4.

righteous (as the apostle testifies, 1 Tim. i. 9), yet this is not to be understood as if the righteous might live without law; for the divine law is written upon their hearts. The true and genuine meaning, therefore, of Paul's words is, that the law cannot bring those who have been reconciled to God through Christ under its curse, and that its restraint cannot be irksome to the renewed, since they delight in the law of God after the inner man. . . . But believers are not completely and perfectly renewed in this life; and though their sins are covered by the absolutely perfect obedience of Christ, so as not to be imputed to believers to their condemnation, and though the mortification of the old Adam and the renovation in the spirit of their mind has been begun by the Holy Spirit, yet the old Adam still remains in nature's powers and affections,' etc.[1]

There are three different respects in which we still need the law of God, and which it will be enough briefly to indicate: 1. To keep us under grace, as the source of all our security and blessing. This we are ever apt, through the pride and self-confidence of the flesh, to forget, even though we have already in some measure known it. Therefore the law must be our schoolmaster, not only to bring us to Christ at the beginning of a Christian life, but also afterwards to keep us there, and force continually back upon us the conviction that we must be in all respects the debtors of grace. For when we see what a spirituality and breadth is in the law of God, how it extends to the thoughts and affections of the heart as well as to our words and actions, and demands, in regard to all, the exercise of an unswerving devoted love, then we are made to feel that the law, if trusted in as a ground of confidence, must still work wrath, and that, convinced by it as transgressors, we must betake for all peace and consolation to the grace of Christ. Here alone, in His atonement, can we find satisfaction to our consciences; and here alone also, in the strengthening aid of His Spirit, the ability to do the things which the law requires. 2. The law, again, is needed to restrain and hold us back from those sins which we might otherwise be inclined to commit. It is true that in one who is really a subject of grace there can be no habitual inclination to live in sin; for he is God's workmanship in Christ

[1] *De Abrog. Legis*, pp. 72, 73.

Jesus, created in Him unto good works. But the temptations of the world, and the devices of the spiritual adversary, may often be too much for any measure of grace he has already received, successfully to resist: he may want in certain circumstances the willing and faithful mind either to withstand evil or to prosecute as he should the path of righteousness; and therefore the law is still placed before him by the Spirit, with its stern prohibitions and awful threatenings to move with fear, whenever love fails to prompt and influence the heart. Thus even the Apostle Paul, with all his zeal and devotedness to the cause of Christ, finds it necessary to place before his view the dreadful possibility of his so far failing in duty as to become a castaway.[1]
3. And the law is yet again needed to present continually before the eye of the mind a clear representation of the righteousness which, through the grace of the Spirit, believers should be ever striving to attain. While that grace is still imperfect, they are necessarily in danger of entertaining low and defective views of duty; nay, in times of peculiar temptation or undue excitement, they might even mistake the motions of the flesh for the promptings of the Spirit, and under the guise of truth embrace the way of error. But the law stands before them, with its revelation of righteousness, as a faithful and resplendent mirror, in which they may behold, without any danger of delusion or mistake, the perfect image of that excellence which they should be ever yielding to God. 'We are free—we have the Spirit, and are not subject to bondage.' True, but free only to act as servants of Christ, and not to throw around you a cloak of maliciousness. Believers are free, not to introduce what they please into the service of God, for He is a jealous God, and will not allow His glory to be associated with the vain imaginations of men; they are free to worship Him only in spirit and in truth. Shall any one say he is free to give or withhold, as seems good to him, what may be needed to advance the cause of God in the world—to employ or not for holy ends the means and opportunities he enjoys! How impossible! seeing that if he is really filled with the Spirit, the love of God must have been breathed into his soul, so as of necessity to make it his delight to do what he can for the divine glory,

[1] 1 Cor. ix. 27.

and to engage in the services which bring him into nearest fellowship with Heaven. Thus the freedom of the Spirit is a freedom only within the bounds and limits of the law; and the law itself must stand, lest the flesh, taking advantage of the weakness of the Spirit's grace, should in its wantonness break forth into courses which are displeasing to the mind of God.

So much for the law in the strict and proper sense,—the law of the ten commandments,—the freedom from which enjoyed by the Christian is not absolute, but relative only; just as the Israelite's want of the Spirit was also of a simply relative description. But in regard to what is called the ceremonial law, the freedom *is* absolute; and to keep up the observance of its symbolical institutions and services after the new dispensation entered, was not only to retain a yoke that might be dispensed with, but also an incongruity to be avoided, and even a danger to be shunned. For, viewed simply as *teaching* ordinances, intended to represent and inculcate the great principles of truth and duty, they were superseded at the introduction of the Gospel by the appointment of other means, more suitable as instruments in the hand of the Spirit for ministering instruction to the minds of men. The change then brought into the divine administration was characterized throughout by a more immediate and direct handling of the things of God. They were now things no longer hid under a veil, but openly disclosed to the eye of the mind. And ordinances which were adapted to a state of the Church when neither the Spirit was fully given, nor the things of God were clearly revealed, could not possibly be such as were adapted to the Church of the New Testament. The grand ordinance here must be the free and open manifestation of the truth—written first in the word of inspiration, and thenceforth continually proclaimed anew by the preaching of the Gospel; and such symbolical institutions as might yet be needed, must be founded upon the clear revelations of this word—not like those of the former dispensation, spreading a veil over the truth, or affording only a dim shadow of better things to come. Hence the old ritual of service should have fallen into desuetude whenever the new state of things entered; and the tenacity with which the Judaizing Christians clung to it,

was the indication of an imperfect enlightenment and a perverted taste. Had they known aright the new wine, they would straightway have forsaken the old. So long as they could get the kernel only through the shell, it was their duty to take the one for the sake of the other. But now, when the kernel itself was presented to them in naked simplicity, still to insist upon having the shell along with it, was the clear sign of a disordered condition,—an undoubted proof that they had not yet come to the full knowledge and appreciation of Gospel truth, and were disposed to rest unduly in mere outward observances. The apostle therefore, on this ground alone, justly denounces such Judaizers as carnal,—in spiritual things acting the part of persons who, though of full age, have not put away childish things, but continue in a willing 'bondage to the elements of the world.'

This, however, was by no means the whole of the misapprehension which such conduct betrayed. For while those ordinances of the former dispensation were in one point of view means of instruction and grace, in another they were signs and acknowledgments of debt. Calling, as they did, continually for acts of atonement and cleansing, and yet presenting nothing that could satisfactorily purge the conscience, they were, even when rigorously performed, testimonies that the heavy reckoning for guilt was not yet properly met,—bonds of obligation for the time relieved, but standing over to some future period for their full and adequate discharge. This discharge in full was given by Christ when He suffered on the cross, and brought in complete satisfaction for all the demands of the violated law. He is therefore said to have 'blotted out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross.' The charges of guilt and condemnation which that handwriting had been perpetually making against men as transgressors, were now laid in one mass upon the body of the crucified Redeemer, and with its death were for ever abolished. So that those ceremonies being, as Calvin justly terms them, 'attestations of men's guilt, and instruments witnessing their liability,' 'Paul with good reason warned the Colossians how seriously they would relapse, if they allowed a yoke in that way to be imposed upon them. By so doing, they at the same time

deprived themselves of all benefit from Christ, who, by His eternal sacrifice once offered, had abolished those daily sacrifices, which were indeed powerful to attest sin, but could do nothing to destroy it.'[1] It was in effect to say that they did not regard the death of Christ as in itself a perfect satisfaction for the guilt of their sins, but required the purifications of the law to make it complete—at once dishonouring Christ, and showing that they took the Old Testament ceremonies for something else than they really were.

It has sometimes been alleged that in the case of the Jewish believers there was still a sort of propriety, or even of obligation, in continuing to observe the ceremonies of Moses—until, at least, the Epistle to the Hebrews was written, formally discharging them from all further attendance upon such services. But there is no real foundation for such an opinion. It is true that no express and authoritative injunction was given at first for the discontinuance of those services; but this arose simply out of accommodation to their religious prejudices, which might have received too great a shock, and among their unbelieving neighbours excited too outrageous an opposition, if the change had at once been introduced. But so far as obligation and duty were concerned, they should have required no explicit announcement on the subject different from what had already been given in the facts of Gospel history. When the veil was rent in twain, abolishing the distinction at the centre, all others of an outward kind of necessity gave way. When the great High Priest had fulfilled His work, no work remained to be done by any other priest. The Gospel of shadows was conclusively gone, the Gospel of realities come. And the compliances which the apostles generally, and Paul himself latterly, made (Acts xxi.) to humour the prejudices and silence the senseless clamours of the Jews, though necessary at first, were yet carried to an undue and dangerous length. They palpably failed, in Paul's case, to accomplish the end in view; and, in the case of the Jewish Christians themselves, were attended with jealousies, self-righteous bigotry, growing feebleness, and ultimate decay. 'Before Messiah's coming, the ceremonies were as the swaddling bands in which He was wrapt;

[1] *Inst.* B. ii. c. 7, § 17.

but after it, they resembled the linen clothes which He left in the grave. Christ was in the one, not in the other. And using them as the Galatians did, or as the Jews do at this day, they and their language are a lie; for they say He is still to come who is come already. They are now beggarly elements, having nothing of Christ, the true riches, in them.'[1]

[1] Bell *On the Covenants*, p. 140.

CHAPTER THIRD.

'HE RELIGIOUS TRUTHS AND PRINCIPLES EMBODILD IN THE SYMBOLICAL INSTITUTIONS AND SERVICES OF THE MOSAIC DISPENSATION, AND VIEWED IN THEIR TYPICAL REFERENCE TO THE BETTER THINGS TO COME.

SECTION FIRST.

NTRODUCTORY — ON THE QUESTION WHY MOSES WAS INSTRUCTED IN THE WISDOM OF THE EGYPTIANS, AND WHAT INFLUENCE THIS MIGHT BE EXPECTED TO EXERCISE ON HIS FUTURE LEGISLATION.

'HE learning of Moses was briefly adverted to in an earlier art of our investigations.[1] But this is the proper place for a ıore formal discussion of it, when we are entering on the exlanation of the Mosaic symbols of worship and service. That n acquaintance with Egyptian learning was advantageous to loses, to the extent formerly stated, no one will be disposed to uestion. Whatever might be its peculiar character, it would at east serve the purpose of expanding and ripening the faculties f his mind, would render him acquainted with the general rinciples and methods of political government, would furnish im with an insight into the religious and moral system of the nost intelligent and civilised nation of heathen antiquity, and o would not only increase his fitness, in an intellectual point of iew, for holding the high commission that was to be entrusted o him, but would also lend to the commission itself, when estowed, the recommendation which superior rank or learning ver yields, when devoted to a sacred use.

Such advantages, it is obvious, Moses might derive from

[1] Vol. ii. chap. i. § 2.

his Egyptian education, irrespective altogether of the precise quality of the wisdom with which he thus became acquainted. It is another question, how far he might be indebted to that wisdom itself, as an essential element in his preparation, or to what extent the things belonging to it might be allowed to mould and regulate the institutions which he was commissioned to impose on Israel. Scripture throws no direct light upon this question; it affords materials only for general inferences and probable conclusions. And yet the view we actually entertain on the subject cannot fail to exert a considerable influence on the spirit in which we investigate the whole Mosaic system, and give a distinctive colouring to our interpretations of many of its parts.

1. The opinion was undoubtedly very prevalent among the Christian Fathers, that no small portion of the institutions of Moses were borrowed from those of Egypt, and were adopted as divine ordinances only in accommodation to the low and carnal state of the Israelites, who had become inveterately attached to the manners of Egypt. With the view, it was supposed, of weaning them more easily from the errors and corruptions which had grown upon them there, the Lord indulged them with the retention of many of the customs of Egypt, though in themselves indifferent or even somewhat objectionable, and gave a place in His own worship to what they had hitherto seen associated with the service of idols. They rarely enter into particulars, and never, so far as we remember, formally discuss the grounds of their opinion; but very commonly think it enough to refer, in support of it, to Ezek. xx. 25, where the Lord is said to have given Israel 'statutes that were not good, and judgments whereby they should not live.' This passage is also much pressed by Spencer, and indeed is the main authority of a scriptural kind to which both he, and after him Warburton, appeal in confirmation of their general view of the Mosaic ritual. By an arbitrary interpretation of the passage referred to, they regard the decalogue as the statutes in themselves really and properly good, for breaking which in the wilderness, others—namely, the ceremonial observances—were imposed on them: 'Because they had violated my *first* system of laws, the decalogue, I added

to them my *second* system, the ritual law, very aptly characterized (when set in opposition to the moral law) by statutes that were not good, and by judgments whereby they should not live.'[1] A quite groundless distinction in the circumstances; for certainly they could least of all have lived by the moral law, which, as the apostle testifies, brings the knowledge of sin and the judgment of death; and through whatever channel the life they possessed might come, it could by no possibility come from such a source. Besides, Moses had got all the instruction regarding the tabernacle and its ordinances before the revolt with the golden calf took place; so that the tabernacle-worship went before this, and was no after-thought, resorted to in consequence of the revolt. But it is quite beside the purpose of the prophet to compare one part of the law with another: 'It is impossible that he could, especially after his own declarations regarding the law, designate it by such terms; the laws not good, bringing death and destruction, are opposed to those of God: they are the heathen observances which were arbitrarily put in the room of the other.'[2] Indeed Jerome, though he hesitates as to the proper meaning, has correctly enough expressed it in these words: 'Hoc est, dimisit eos cogitationibus, et desideriis suis, ut facerent quæ non conveniunt.' Parallel is Ps. lxxxi. 12, 'So I gave them up to their own hearts' lusts, and they walked in their own counsels;' Acts vii. 42, 'He gave them up to worship the host of heaven;' Rom. i. 24; 2 Thess. ii. 11.

[1] See Warburton, *Div. Leg.* B. iv. c. 6; the references to the Fathers may be found in Spencer, *De Leg. Hebr.* 1, c. 1. Deyling has an acute dissertation on the passage (*Obs. Sac.* Pt. ii. c. 23), in which he very successfully refutes the interpretation of the Fathers, Spencer, and those of later times who substantially adopt his view, but also objects to the view given of it here, and contends that the statutes not good, and the laws by which they could not live, were God's chastisements, punishing them for their violations of His good and life-giving ordinances. We have no doubt that these chastisements were in the eye of the prophet, but not to the exclusion of the other: God gave them up to foolish counsels and a reprobate mind, that they might manifestly appear to be undeserving of His care, and be left to inherit the recompense that was meet for their perversity.

[2] Hävernick on Ezek. xx. 25; to the like effect also Calvin, Vitringa, *Obs. Sac.* lib. ii. c. 1, § 17.

Spencer, supporting himself on the authority of the Fathers, and by a distorted interpretation of one or two passages of Scripture, has, with great learning and industry (in his work *De Legibus Hebræorum*), endeavoured to make good the proposition, that the immediate and proper design of the Mosaic law was to abolish idolatry, and preserve the Israelites in the worship of the one true God; and that, for the better effecting of this purpose, the Lord introduced many heathenish, chiefly Egyptian, customs into His service, and so changed or rectified others, as to convert them into a bulwark against idolatry. He coupled with this, no doubt, a secondary design, 'the mystic and typical reason,' as he calls it—that, namely, of adumbrating the better things of the Gospel. But this occupies such an inferior and subordinate place, and is occasionally spoken of in such disparaging terms, that one cannot avoid the conviction of his having held it in very small estimation. He even represents this mystical reference to higher things than those immediately concerned, as done partly in accommodation to the early bent given to the mind of Moses.[1] And of course, when he comes to particulars, it is only in regard to a few things of greater prominence—such as the tabernacle, the ark, and the more important institutions—that he can deem it advisable to search for any mystical meaning whatever. To go more minutely to work, he characterizes as a kind of 'sporting with sacred things;' and declares his concurrence in a sentiment of Chrysostom, that 'all such things were but venerable and illustrious memorials of Jewish ignorance and stupidity.'[2]

It is not so much, however, in this depreciation of the symbolical and typical import of the Mosaic ritual that the work of Spencer was fitted to give a false impression of its real character and object, as in the connection he necessarily sought to establish, while endeavouring to prove his main proposition, between the institutions of Moses and the rites of heathenism. Though charged with a divine commission, Moses appears, in point of fact, only as an improved Egyptian, and his whole religious system is nothing more than a refinement on the customs and polity of Egypt. Not a few of the rites introduced were useless (legibus et ritibus inutilibus, p. 26), some were viewed as only

[1] *De Leg. Heb.* p. 210. [2] *Ibid.* p. 215.

tolerable fooleries (quos ineptias norat esse tolerabiles, p. 640), and would never have found a place in the institutions of Moses, but for the currency they had already obtained in Egypt, and the liking the Israelites had there acquired for them. But, on such a view, it is impossible to conceive how to worship God according to the ritual of Moses could have been an acceptable service, and the very imposition of such a ritual in the name of God must have been a kind of pious fraud. 'God,' to use the language of Bähr, 'appears as a Jesuit, who makes use of bad means to accomplish a good end. Spencer, for example, considers sacrifice as an invention of religious barbarity—an evidence of superstitious views of the divine nature. Now, when God by Moses not only confirmed for ever the offerings already in common use, but also extended and enlarged the sacrificial code, instead of thereby extirpating the mistaken views, He would really have sanctioned and most strongly enforced them. . . . . Besides, the relation of Israel to the Egyptians, and that in particular of Moses, as represented in the Pentateuch at the time of the Exodus, would lead us to expect an intentional shunning of everything Egyptian, especially in religious matters, rather than an imitating and borrowing. The deliverance of Israel from Egypt is set forth as the special token of divine love and power, as the greatest salvation wrought for Israel, as the peculiar pledge of the covenant with Jehovah; and a separate feast was devoted to the commemoration of this divine goodness. It is unquestionable that there was here every inducement for Moses making the separation of Israel from Egypt as broad as possible. For this, however, it was indispensably necessary to brand everything properly Egyptian, and extirpate by all means the very remembrance of it. But by adopting the Egyptian ritual, Moses would have directly sanctioned what was Egyptian, and would have perpetuated the remembrance of the land of darkness and servitude.'[1]

Indeed, the objectionable character of Spencer's views could

[1] *Symbolik*, B. i. §§ 41, 42. The later part is stated rather too comprehensively, as we shall show by and by. The circumstances were such as to have led Moses rather to avoid than to seek an imitation of what was Egyptian, but it was impossible altogether to exclude it, or precisely to brand everything properly Egyptian.

scarcely be better exposed than in the words of Lord Bolingbroke, when railing in his usual style against the current theology of his day: 'In order to preserve the purity of His worship, God prescribes to them a multitude of rites and ceremonies, founded on the superstitions of Egypt, from which they were to be weaned, or in some analogy to them. They were never weaned entirely from all the superstitions; and the great merit of the law of Moses was teaching the people to adore one God, much as the idolatrous nations adored several. This may be called *sanctifying* pagan rites and ceremonies in theological language, but it is profaning the pure worship of God in the language of common sense.'[1]

But while Spencer's views lay open to such formidable objections, and were opposed to the more serious theology of the age, they gradually made way both in this country and on the Continent; and the influence of his work may be traced through a very large portion of the theological literature connected with the Old Testament down even to a recent period. The work owed this extraordinary success to the immense pains that had been bestowed upon it,—its exact method, comprehensive plan, and lucid expression,—and also to the great skill which the author displayed in availing himself of all the learning then accessible upon the subject, and bringing it to bear upon the general argument. His views were eagerly embraced on the Continent by Le Clerc, and (in his work on the Pentateuch) pushed to consequences from which Spencer

[1] *Philosophical Works*, vol. v. p. 377. It is remarked by Archbishop Magee, that Spencer's work 'has always been resorted to by infidel writers, in order to wing their shafts more effectively against the Mosaic revelation.' See note 60 to his work on the Atonement, where also are to be found some good remarks on such views generally, although, in resting upon the ground of Witsius, he does not place the opposition to them on its proper basis. He speaks of Tillotson as having been beforehand with Spencer in propounding the general view regarding the nature of the Mosaic ritual; and certainly Barrow (in his Sermon on the Imperfection of the Jewish Religion) exhibits to the full as low a view of the legislation of Moses as Spencer himself did shortly afterwards. We have no doubt that the view itself was an offshoot of the semi-deistical philosophy which sprang up at that period in England as a kind of reaction from Puritanism, and almost simultaneously insinuated itself into various productions of the more learned theologians.

himself would have shrunk. Then Michaelis came with his masculine intellect, his stores of oriental learning, but low and worldly sense, discovering so many sanatory, medicinal, political, and, in short, all kinds of reasons but moral and religious ones, for the laws and institutions of Moses, that if the Jewish lawgiver was in some measure vindicated from the charge of accommodating his policy to heathenish notions and customs, it was only to establish for him the equally questionable reputation of a well-skilled Egyptian sage, or an accomplished worldly legislator. In this case, as well as in the other, it was impossible to avoid the conviction, that it was somewhat out of character to claim for Moses a properly divine commission, and quite incredible that signs and wonders should have been wrought by Heaven to confirm and establish it. After such pioneers, the way was open for the subtle explanations of rationalism, and the rude assaults of avowed infidelity.[1]

In Britain the influence of Spencer's work has also been very marked, though, from the character of the national mind, and other counteracting influences, the results were not so directly and extensively pernicious. The more learned works that have since issued from the press, connected with the interpretation of the Books of Moses, have for the most part borne no unequivocal indications of the weight of Spencer's name; while the better convictions and the more practical aim of the authors, generally kept them from embracing his views in all their grossness, and carrying them out to their legitimate conclusions. Even Warburton, who espouses in its full extent Spencer's view regarding the primary and immediate design of the Mosaic institutions, as being intended to 'preserve the doctrine of the unity by means of institutions partly in compliance to their Egyptian prejudices, and partly in opposition to those and the like superstitions,'[2] yet gives a decidedly higher place to the typical bearing of the Mosaic ritual, and comes much nearer the truth in representing both its religious use under the

[1] Michaelis did not himself positively avow his disbelief of the miraculous in the history of Moses, but he plainly betrayed his anxiety to get rid of it as far as possible, by his questions to Niebuhr in regard to the passage through the Red Sea.

[2] *Div. Leg.* B. iv. § 6, and v. § 1.

Old Testament dispensation, and its prospective reference to the New.[1] Such writers as Lowman[2] and Shaw[3] gave only a partial and reluctant assent to some of Spencer's positions; and chiefly, it would seem, because they did not see how to dispose of his proofs and authorities. The latter, in particular, though he afterwards substantially grants what Spencer contended for, yet expresses his dissatisfaction with the general aim of Spencer's work, by saying, that 'upon the whole he was still apt to imagine, that however it might have been one part of the divine purpose to guard Israel against a corruption from the Egyptian idolatry, by the institution of the Mosaic economy, this was not the principal design of it.' It would have been strange indeed, if such had been its principal design. And strange it certainly was, that men, not to say of penetration and learning, but with their eyes open, could ever have imagined that it was so. For what do we not see, when we direct our view to the latter days of the Jewish commonwealth? We see this end most completely attained. A people never existed that were more firmly established in the doctrine of the unity, and more thoroughly alienated from the superstitions of heathenism; and yet never were a people less intelligently and properly acquainted with the true knowledge of God, and more hostile to the claims of Heaven. So that, in adopting the hypothesis in question, one must be prepared to maintain the monstrous proposition, that the principal and primary design of that religious economy might have been accomplished, while still the persons subject to it were neither true worshippers of the living God, nor fitted to enter into the kingdom of His Son.

The same considerations hold in regard to the other reason commonly assigned by this class of writers for the rites of Judaism,—the separation of the people from the other nations of the earth. Indeed, from the very nature of things, that could not have been more than an incidental and temporary end. As the covenant, out of which all Judaism grew, contains the promise that in the seed of Abraham all the families of the earth should be blessed, it could never be the direct intention

[1] *Div. Leg.* B. vi. §§ 5 and 6.
[2] *Rational of the Ritual of the Hebrew Worship.*
[3] *Philosophy of Judaism.*

and design of the ordinances connected with it, to place them in formal antagonism to other nations. This effect was no further to have been produced than by the Israelites becoming too holy for intercourse with their Gentile neighbours. In so far as this distinction did not exist, both were virtually alike: the Israelites were reckoned as uncircumcised;[1] and the circumstance of their being placed under such sanctifying ordinances, was chiefly designed to have a salutary influence on the surrounding nations, and induce them to seek for light and blessing from Israel. Hence, Deut. xxxii. 43, 'Rejoice, O ye nations, with His people;' and Isa. lvi. 7, 'Mine house shall be called an house of prayer for all people.'

2. A widely different, and in many respects entirely opposite, view of the institutions of Moses, has also been maintained. Its chief expounder and advocate, as opposed to Spencer, was Witsius, whose *Ægyptiaca* was published with the express design of meeting the arguments and counteracting the influence of the work of Spencer.[2] In this production, Witsius admits at the outset that there is a striking similarity between the rites of the Mosaic law and those of other ancient nations,—in particular of the Egyptians; and he even quotes with approbation a passage from Kircher, in which this similarity is asserted to have been so manifest, that 'either the Egyptians must have Hebraized, or the Hebrews must have Egyptized.' Nor does he think it improbable that this may have been the reason why the Egyptian and Jewish rites were so often classed together at Rome, and

[1] Jer. vi. 10, ix. 25.

[2] Spencer's work called forth many other opponents, but Witsius continued to hold the highest place. The *Ægyptiaca* was followed by a respectable work of Meyer, *De Temporibus et Festis diebus Hebræorum*,—the first part against Sir John Marsham, the second against Spencer, taking up substantially the same ground as Witsius. Vitringa also opposes the leading views of Spencer, in various parts of his *Obs. Sacræ*, as is done by Deyling also, in his *Obs. Sac.* In this country, Shuckford in the first vol. of his *Connection of Sacred and Profane History*, and Graves in his *Lectures on the Pentateuch* (he has only one lecture on the subject, Pt. ii. Lec. v.), with various other writers of inferior note, have opposed Spencer, on the ground of Witsius, but without adding to its strength. Daubeny's *Connection between the Old and the New Testament*, though praised by Magee in his notes on this subject, does not touch on the controversy, and, in a critical point of view, is an inferior work.

enactments made for restraining them as alike pernicious.[1] But he contends, at the same time, that some of the things in which this resemblance stood were not peculiar to the Egyptians, but common to them with other nations of heathen antiquity; and especially, that in so far as there might be any borrowing in the case, it was more likely the Egyptians borrowed from the Hebrews than the Hebrews from the Egyptians. His positions were generally acquiesced in by the more orthodox and evangelical divines of Britain; and it is a somewhat singular fact, that the commencement of a false theology in regard to the Old Testament had its rise in this country, and this country itself derived the chief corrective against the evil from abroad. In two important respects, however, the argument of Witsius was not satisfactory, and failed to provide a sufficient antidote to the work of Spencer. 1. He failed in proving, or even in rendering it probable, that the Egyptians borrowed from the Israelites the rites and ceremonies in which the customs of the two nations resembled each other. Warburton is quite successful here in meeting the positions of Witsius and his followers, both on account of the unquestionable antiquity of the Egyptian institutions, and the want of any such connection between the two nations as to render a borrowing on the part of the Egyptians from the Israelites in the least degree likely. And the more recent investigations which have been made into the history and condition of ancient Egypt, and the better knowledge that has been obtained of its religious rites and ceremonies, have given such confirmation to the views of Warburton in this respect, that they may now be regarded as conclusively established. It is not only against probability, but we may even say against the well-authenticated facts of history, to allege that the Egyptians had to any extent borrowed from the Israelites. 2. If in this respect the argument of Witsius was erroneous, in another it was defective; it made no attempt to supply what had partly occasioned the work of Spencer, and certainly contributed much to its success,—a more solid and better grounded system of typology. This still remained as arbitrary and capricious in its expositions of Old Testament events and institutions as it had been before,—like a nose of wax, as Spencer somewhere sneer-

[1] Lib. i. c. 2.

ngly, though not without reason, terms it, which might be bent ny way one pleased. Orthodox divines should, as Hengstenberg remarks, 'have directed all their powers to a fundamental and profitable investigation into the symbolical and typical meaning of the ceremonial institutions.'[1] But not having done this, though they succeeded in weakening some of Spencer's statements, and proving the connection between the Jewish and Egyptian customs to be less in certain cases than he imagined, yet his system, as a whole, had the advantage of an apparently settled and consistent groundwork, while theirs seemed to swim only in doubt and uncertainty.

3. In recent times, considerable advances have been made toward the supplying of this deficiency on the part of Witsius and his followers. Much praise is due especially to Bähr, for having laid the foundation of a more profound and systematic explanation of the symbols of the Mosaic dispensation, although, from some radical defects in his doctrinal views, the meaning he brings out is often far from being satisfactory. On the particular point now under consideration, he substantially agrees with Witsius, holding the institutions of Moses to have been in no respect derived from Egypt; but differing so far, that he conceives the Egyptians to have been as little indebted to the Israelites, as the Israelites to the Egyptians. He maintains, that whatever similarity existed between their respective institutions, arose from the necessity of employing like symbols to express like ideas, which rendered a certain degree of similarity in all symbolical religions unavoidable. 'Even if we should grant,' he says, 'a direct borrowing in particular cases, why should not the lawgiver have adopted that which appeared formally suitable to him? The natural and the sensible is by no means in itself heathenish, and the sensible things of which the heathens availed themselves, to represent religious ideas, did not become in the least heathenish from having been applied to such a use. The main inquiry still is, what was indicated by these signs, and that not merely in the particulars, but preeminently in their combination into one entire system. Besides, no case is known to us, in which any such borrowing can with certainty be proved.'[2] 'The investigations,' he again says, 're-

[1] *Authentie*, i. p. 8. [2] *Symbolik*, i. p. 34.

cently prosecuted in such a variety of ways into the religions of the eastern nations show, that what was formerly regarded as peculiarly Egyptian in the religion of Moses, is also to be found among other nations of the East, especially amongst the Indians, and yet nobody would maintain that Moses borrowed his ceremonial institutions from India.'[1] Unquestionably not; but there may still be sufficient ground for holding that, without travelling to India to see what was there, he took what suited his purpose near at hand. Besides, Hengstenberg, in his *Egypt and the Books of Moses*, has endeavoured to prove—and in some cases we think has successfully proved—that there are distinct traces to be found in the Mosaic legislation of Egyptian usages, and that Bähr is not borne out by his authorities in alleging the same usages to have existed elsewhere. We are disposed, therefore, to regard Bähr's position as somewhat extreme; and on the whole subject of the Egyptian education of Moses, and the influence this might warrantably be supposed to exert upon the institutions he was afterwards honoured to introduce,—a subject not formally discussed by either of these authors,—we submit the following propositions, as at once grounded in reason, and borne out by the analogy of the divine procedure.

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discipline among the people, or for the becoming support of the ministers and ordinances of religion, — things which human nature is disposed, if not altogether to shun, at least improperly to curtail and limit,—it might have been the part of the highest wisdom to adopt substantially the arrangements which already existed in Egypt; for as these must, from their very nature, have imposed a species of burden upon the Israelites, the thought that the same had been borne even by the depraved and idolatrous people from whom they were now separated, would the more easily reconcile them to its obligations. This is a principle which we find recognised and acted on in Gospel times. There must be self-denial, and a readiness to undergo labour and fatigue, in the Christian; and this the apostle enforces by a reference to the toils of the husbandman, the hardships of the soldier, and even the painstaking laborious diligence of the combatant in the Grecian games.[1] There must be a decent maintenance provided for those who devote their time and talents to the spiritual work of the ministry; and the reasonableness and propriety of this, he in part grounds on what was usually done amongst men in the commonest occupations of life, as well as the custom, prevalent alike among Jews and Gentiles, for those who ministered at the altar to live of the altar.[2] It was absolutely necessary, however distasteful it might be to men of corrupt minds, that proper means should be employed in the Church for the preservation of order, and the enforcement of a wholesome discipline; and the state of things among the Gentiles is appealed to as in itself constituting a call to attend to this, sufficient even to shame the churches into its observance.[3] Not only so, but the officers appointed in the Christian Church to take charge of its internal administration, and preside over its worship and discipline, it is well known, were derived, even to their very names, from those of the Jewish synagogue, which was not immediately of divine origin, but gradually arose out of the exigences of the times; the Holy Spirit choosing, in this respect, to make use of what was known and familiar to the

[1] 2 Tim. ii. 3-6; 1 Cor. ix. 24.
[2] 1 Cor. ix. 7-14, x. 21.
[3] 1 Cor. v., xi. 1-16.

minds of the disciples, rather than to invent an entirely new order of things.[1]

We should not, therefore, be surprised to find the application of this principle in the Mosaic dispensation—to find that some things there, especially of the kind supposed, bore a substantial conformity to those of Egypt. The officers, or shoterim, mentioned in Deut. xx., were evidently of this class. And such also were some of the arrangements respecting the apportionment of the land, and the support ministered from its produce to those who were regarded more especially as the representatives of God. In these respects there was the closest resemblance between the Egyptian and Jewish polities, and in the points in which they agreed they differed from all the other nations of antiquity with which we are acquainted. It is an ascertained fact, confirmed by the reports of the Greek historians, that the king was regarded as sole proprietor of the land in Egypt, with the exception of what belonged to the priests, and that the cultivators were properly farmers under the king. Diodorus, indeed,[2] represents the military caste as having also a share in the land; and Wilkinson[3] says that kings, priests, and the military order, these, but these only, appear to have been landowners. Herodotus, however, explains this apparent contradiction in regard to the military order, by stating[4] that their land properly belonged to the king; that they differed from the common cultivators only in holding it free of rent, and in lieu of wages; that hence, while it had been given them by one king, it had been taken away by another. He also mentions, that not only had the priests property in land connected with the temples in which they served, but also that they had allowances furnished them out of the public or royal treasures, and along with the soldiers received a salary from the king.[5] These are very striking peculiarities, and, as Hengstenberg justly remarks,[6] imply, at least in regard

[1] See Lightfoot, *Works*, vi. p. 266; and more particularly Vitringa, *De Synagoga Vet.*, in the third part of which it is demonstrated, that the form of government and ministry belonging to the synagogues was in a great measure transferred to the Christian Church.

[2] Lib. i. 73. [3] *Ancient Egypt*, i. p. 263. [4] Lib. ii. § 141.

[5] Lib. ii. 37, 168. [6] *Egypt and Books of Moses*, p. 62, Trans.

to the king's proprietorship in the land, a historical fact through which it was brought about. We have such a fact in the history of Joseph,[1] when he bought the land for Pharaoh, but rented it out again to the people, on condition of their paying a fifth of the produce, with the exception, however, of the land of the priests, whose land Pharaoh had no opportunity indeed of purchasing, because they had a stated allowance from his stores.

It is perhaps not too much to say that one of the reasons why this singular state of things was introduced into Egypt by the instrumentality of Joseph, was, that a similar arrangement in regard to the land of Canaan might the more readily be gone into on the part of the Israelites. The similarity is too striking to have been the result of anything but an intentional copying from the Egyptian constitution. For in the Jewish commonwealth God is represented as King, to whom the whole land belonged, and the people were as tenants under Him—obliged also, by the tenure on which they held it, to yield what was probably two-tenths, or a fifth, of the yearly produce unto God, who again provided out of this fifth for the support of the priests and Levites, the widow and the orphan, His peculiar representatives.[2] This large contribution from the regular increase of the land was necessary for the proper administration of divine ordinances, and the beneficent support of those who, according to the plan adopted, had no other resources to trust to for their comfortable maintenance. But it implied too entire a dependence upon God, and exacted too much at their hands, to meet with a ready compliance. And it was not only compatible, but we should rather say in perfect accordance with the highest wisdom, to adopt an arrangement for securing it, which was thus grounded in the history and constitution of Egypt, rather than to contrive one altogether new; for it thus came to them, on its first proposal, recommended and sanctioned by ancient usage. And the thought was obvious, that if the citizens even of a heathen empire, in consideration of a great act of kindness in the time of famine, gave so much to

[1] Gen. xlvii.

[2] Num. xviii.; Deut. xiv. xvi. See also Michaelis' *Laws of Moses*, vol. ii. p. 258.; and art. *Tithes*, in *Imperial Bible Dictionary*.

cently prosecuted in such a variety of ways into the religions of the eastern nations show, that what was formerly regarded as peculiarly Egyptian in the religion of Moses, is also to be found among other nations of the East, especially amongst the Indians, and yet nobody would maintain that Moses borrowed his ceremonial institutions from India.'[1] Unquestionably not; but there may still be sufficient ground for holding that, without travelling to India to see what was there, he took what suited his purpose near at hand. Besides, Hengstenberg, in his *Egypt and the Books of Moses*, has endeavoured to prove—and in some cases we think has successfully proved—that there are distinct traces to be found in the Mosaic legislation of Egyptian usages, and that Bähr is not borne out by his authorities in alleging the same usages to have existed elsewhere. We are disposed, therefore, to regard Bähr's position as somewhat extreme; and on the whole subject of the Egyptian education of Moses, and the influence this might warrantably be supposed to exert upon the institutions he was afterwards honoured to introduce,—a subject not formally discussed by either of these authors,—we submit the following propositions, as at once grounded in reason, and borne out by the analogy of the divine procedure.

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(3.) We can very easily, however, advance a step further, and perceive how a still more direct and intimate connection might in some respects be legitimately, and even advantageously, established, between the state of matters in Egypt and that introduced by Moses among the Israelites. In things, for example, required for the maintenance of a due order and

impression that it was intended to darken what already existed in a simple form; if we seek in hieroglyphic writing the commencement of writing in general, we can scarcely comprehend how it should from the first have been exclusively employed by the priests.'—(*Authentie, des Pent.* i. pp. 444–6, where also see quotations from the other writers mentioned as holding this view.) But however this may be, it is certain that the knowledge and use of writing by letters reaches back to a period beyond all authentic profane history, and dates from the very infancy of the human race. Hence, by most early nations, the invention of it was ascribed to one of their gods,—by the Phœnicians to Thaaut, by the Egyptians to Thot or Hermes, etc. The fact, also, that a person, whether personally designated, or characterized by the name of Cadmus, a supposed contemporary of Moses, brought letters from Phœnicia to Greece, is a sufficient proof that letter-writing was then in current use in the East. Even Winer (*Real Wört.*, art. *Screib-Kunst*) admits that Moses might *possibly* have become acquainted with it in Egypt. The Greek writers, Diodorus (iii. c. 3), Plato (*De Leg.* lib. vii.), speak of it as customary in Egypt for the multitude learning letters; and the name given by Herodotus to the alphabetic kind of writing, *demotic* (popular), and by Clemens and Porphyry, *epistolic*, implies it to have been generally known and used. 'In Egypt,' says Wilkinson, 'nothing was done without writing. Scribes were employed on all occasions, whether to settle public or private questions, and no bargain of any consequence was made without the voucher of a written document.'—(Vol. i. p. 183.) He tells us also, that papyri of the most remote Pharaonic period have been found with the same mode of writing as that of the age of Cheops.—(Vol. iii. p. 150.) Rosselini says that 'they probably wrote more in ancient Egypt, and on more ordinary occasions, than among us;' that 'the steward of the house kept a written register;' that 'their names used to be inscribed upon their implements and garments;' that 'in levying soldiers, persons wrote down their names as the commanders brought the men up,' etc.—(Vol. ii. p. 241 sq.) That this accords with the representations given in the Pentateuch, and that the Israelites partook in the privilege, is evident from the name given to their officers both in Egypt and Canaan, *shoterim*, or scribes (Ex. v. 15; Deut. xx. 5), and also from the very frequent references to writing in the books of Moses,—for example, Ex. xxxii. 16; Deut. vi. 9, xi. 20, xxvii., where they were enjoined to have the whole law written upon stones covered with chalk or plaster (according to a practice common in Egypt, Wilkinson, iii. p. 300), that all might see it and read it.

discipline among the people, or for the becoming support of the ministers and ordinances of religion, — things which human nature is disposed, if not altogether to shun, at least improperly to curtail and limit,—it might have been the part of the highest wisdom to adopt substantially the arrangements which already existed in Egypt; for as these must, from their very nature, have imposed a species of burden upon the Israelites, the thought that the same had been borne even by the depraved and idolatrous people from whom they were now separated, would the more easily reconcile them to its obligations. This is a principle which we find recognised and acted on in Gospel times. There must be self-denial, and a readiness to undergo labour and fatigue, in the Christian; and this the apostle enforces by a reference to the toils of the husbandman, the hardships of the soldier, and even the painstaking laborious diligence of the combatant in the Grecian games.[1] There must be a decent maintenance provided for those who devote their time and talents to the spiritual work of the ministry; and the reasonableness and propriety of this, he in part grounds on what was usually done amongst men in the commonest occupations of life, as well as the custom, prevalent alike among Jews and Gentiles, for those who ministered at the altar to live of the altar.[2] It was absolutely necessary, however distasteful it might be to men of corrupt minds, that proper means should be employed in the Church for the preservation of order, and the enforcement of a wholesome discipline; and the state of things among the Gentiles is appealed to as in itself constituting a call to attend to this, sufficient even to shame the churches into its observance.[3] Not only so, but the officers appointed in the Christian Church to take charge of its internal administration, and preside over its worship and discipline, it is well known, were derived, even to their very names, from those of the Jewish synagogue, which was not immediately of divine origin, but gradually arose out of the exigences of the times; the Holy Spirit choosing, in this respect, to make use of what was known and familiar to the

[1] 2 Tim. ii. 3-6; 1 Cor. ix. 24.
[2] 1 Cor. ix. 7-14, x. 21.
[3] 1 Cor. v., xi. 1-16.

minds of the disciples, rather than to invent an entirely new order of things.[1]

We should not, therefore, be surprised to find the application of this principle in the Mosaic dispensation—to find that some things there, especially of the kind supposed, bore a substantial conformity to those of Egypt. The officers, or shoterim, mentioned in Deut. xx., were evidently of this class. And such also were some of the arrangements respecting the apportionment of the land, and the support ministered from its produce to those who were regarded more especially as the representatives of God. In these respects there was the closest resemblance between the Egyptian and Jewish polities, and in the points in which they agreed they differed from all the other nations of antiquity with which we are acquainted. It is an ascertained fact, confirmed by the reports of the Greek historians, that the king was regarded as sole proprietor of the land in Egypt, with the exception of what belonged to the priests, and that the cultivators were properly farmers under the king. Diodorus, indeed,[2] represents the military caste as having also a share in the land; and Wilkinson[3] says that kings, priests, and the military order, these, but these only, appear to have been landowners. Herodotus, however, explains this apparent contradiction in regard to the military order, by stating[4] that their land properly belonged to the king; that they differed from the common cultivators only in holding it free of rent, and in lieu of wages; that hence, while it had been given them by one king, it had been taken away by another. He also mentions, that not only had the priests property in land connected with the temples in which they served, but also that they had allowances furnished them out of the public or royal treasures, and along with the soldiers received a salary from the king.[5] These are very striking peculiarities, and, as Hengstenberg justly remarks,[6] imply, at least in regard

[1] See Lightfoot, *Works*, vi. p. 266; and more particularly Vitringa, *De Synagoga Vet.*, in the third part of which it is demonstrated, that the form of government and ministry belonging to the synagogues was in a great measure transferred to the Christian Church.

[2] Lib. i. 73. [3] *Ancient Egypt*, i. p. 263. [4] Lib. ii. § 141.

[5] Lib. ii. 37, 168. [6] *Egypt and Books of Moses*, p. 62, Trans.

to the king's proprietorship in the land, a historical fact through which it was brought about. We have such a fact in the history of Joseph,[1] when he bought the land for Pharaoh, but rented it out again to the people, on condition of their paying a fifth of the produce, with the exception, however, of the land of the priests, whose land Pharaoh had no opportunity indeed of purchasing, because they had a stated allowance from his stores.

It is perhaps not too much to say that one of the reasons why this singular state of things was introduced into Egypt by the instrumentality of Joseph, was, that a similar arrangement in regard to the land of Canaan might the more readily be gone into on the part of the Israelites. The similarity is too striking to have been the result of anything but an intentional copying from the Egyptian constitution. For in the Jewish commonwealth God is represented as King, to whom the whole land belonged, and the people were as tenants under Him—obliged also, by the tenure on which they held it, to yield what was probably two-tenths, or a fifth, of the yearly produce unto God, who again provided out of this fifth for the support of the priests and Levites, the widow and the orphan, His peculiar representatives.[2] This large contribution from the regular increase of the land was necessary for the proper administration of divine ordinances, and the beneficent support of those who, according to the plan adopted, had no other resources to trust to for their comfortable maintenance. But it implied too entire a dependence upon God, and exacted too much at their hands, to meet with a ready compliance. And it was not only compatible, but we should rather say in perfect accordance with the highest wisdom, to adopt an arrangement for securing it, which was thus grounded in the history and constitution of Egypt, rather than to contrive one altogether new; for it thus came to them, on its first proposal, recommended and sanctioned by ancient usage. And the thought was obvious, that if the citizens even of a heathen empire, in consideration of a great act of kindness in the time of famine, gave so much to

[1] Gen. xlvii.

[2] Num. xviii.; Deut. xiv. xvi. See also Michaelis' *Laws of Moses*, vol. ii. p. 258.; and art. *Tithes*, in *Imperial Bible Dictionary*.

their earthly sovereign, and held so dependently of him, it was meet that *they* should willingly yield the same to the God who had redeemed them, and freely bestowed upon them everything they possessed.

In these, and probably some other matters of a similar kind, we can easily understand how the Egyptian learning of Moses, without the slightest derogation to his divine commission, might be turned to valuable account in executing the work given him to do. Nor have we any reason to suppose that the divine direction and counsel imparted to him superseded the light he had obtained, or the benefit he had derived by his opportunities of becoming acquainted with the internal affairs of Egypt.

(4.) But there is still another point of connection between the Egyptian learning of Moses, coupled with the Egyptian training of the people, and what might justly be expected in the institutions under which they were to be placed, and one still more directly bearing on the religious aspect of the dispensation. For the handwriting of ordinances brought in by Moses was predominantly of a symbolical nature. But a symbol is a kind of language, and can no more than ordinary speech be framed arbitrarily; it must grow up and form itself out of the elements which are furnished by the field of nature or art, and be gathered from it by daily observation and experience. The language which we use as the common vehicle of our thoughts, and which forms the medium of our most hallowed intercourse with heaven, is constructed from the world of sin and sorrow around us, and, if viewed as to its origin, savours of things common and unclean. But in its use simply as a vehicle of thought or a medium of intercourse, it is not the less fitted to utter the sentiments of our heart, and convey even our loftiest aspirations to heaven. Why should it be thought to have been otherwise with the language of symbol? This too must have its foundation to a great extent in nature and custom, in observation and experience; for as it is addressed to the eye, it must, to be intelligible, employ the signs which, by previous use, the eye is able to read and understand. How should I imagine that white, as a symbol, represents purity, or crimson, guilt, unless something in my past history or observation had taught me to regard the one as a fit emblem of the other? It would

not in the least mar the natural import of the symbol, or destroy its aptitude to express, even on the most solemn occasions, the idea with which it has become associated in my mind, if I should have learned its meaning amid employments not properly sacred, or the practices of a forbidden superstition. No matter how acquired, the bond of connection exists in my mind between the external symbol and the spiritual idea; and to reject its religious use because I may have seen it abused to purposes of superstition, would not be more reasonable than to have proscribed every epithet in the language of Greece or Rome, which had been anyhow connected with the worship and service of idolatry.

Now, it so happened in the providence of God, that the children of Israel were brought into contact with the religious rites and usages of a people deeply imbued, no doubt, with a spirit of depravity and superstition, but abounding, at the same time, with symbolical arts and ordinances. And it was in the nature of things impossible that another religion abounding with the same could be framed, without adopting to a large extent the signs with which, from the accident of their position, they had become familiar. The religion introduced might differ—in point of fact, it did differ—from that already established, as far as light from darkness, in regard to the spirit they respectively breathed and the great ends they aimed at. But being alike symbolical, the one must avail itself of the signs which the other had already seized upon as fitted to express to the eye particular ideas. This had become, so to speak, the current language, which might to some extent be modified and improved, but could not be arbitrarily set aside. And as such language consists for the most part of a figurative use of the sensible things of nature, the assertion of Bähr is undoubtedly correct, that a very large proportion of the symbols so employed must be common to all religions of a like nature. Yet as each nation also has its peculiarities of thought, of custom, of scenery, of art and commerce, it can scarcely fail to have some corresponding peculiarities of symbolical expression. And it should by no means surprise us—it is rather in accordance with just and rational expectation, if, since the Egyptians were in various respects so peculiar a people, and the Israelites

in general, and Moses in particular, had been brought into such close and intimate connection with their entire system, the symbols of the Jewish worship should in some points bear a resemblance to those of Egypt, which cannot be traced in those of any other nation of heathen antiquity.

Such in reality is the case, as will afterwards appear; and we perceive in it a mark, not of suspicion, but of credibility and truth. It bears somewhat of the same relation to the authenticity of the Books of Moses, and the original genuineness of the revelation contained in them, that the language of the New Testament Scripture, the peculiar type of the period to which it belonged, does in reference to the truths and statements contained in them. Though certain critics, of more zeal than discretion, have thought it would be a great achievement for the literature of the New Testament, if they could establish its claim to be ranked in point of purity with the best of the Greek classics, no individual of sound judgment will dispute, that if they had succeeded in this, the loss would have been immensely greater than the gain; that one most important proof of the genuineness and authenticity of the New Testament record would have perished, and that the language itself would have become less pliant and expressive as a medium for communicating the spiritual ideas of the Gospel. In like manner, it is no discredit to the religion of Moses, that its symbols can so generally be identified with those currently employed at the period when it arose; and the peculiar resemblance borne by some of them to the customs and usages of Egypt, is like a stamp of veritableness impressed upon its very structure, testifying of its having originated in the time and circumstances mentioned in the original record. Nor can we fail to see in this the marvellous wisdom of the divine working, in connection with the history of the undertaking of Moses, that while he was to be commissioned to set up a symbolical religion among the Israelites, the reverse in all its great features of that prevalent in Egypt, he should yet have been thoroughly qualified by his original training to serve himself of whatever suitable materials were furnished by the land of his birth. These were in a sense part of the spoils taken from the enemy, out of which the tabernacle of the wilderness was reared—

though still all things there were made after the divine pattern shown to Moses in the mount; and in the truths it symbolized, and the purposes for which it was erected, it was an embodiment, not of the things pertaining to a corrupt nature-worship, but of those which reveal the character of a righteous God, and the duty of service which His redeemed owe to Him.

It is not certainly for the purpose of finding any confirmation in a theological point of view, to the argument maintained in the preceding pages, but only to show the foundation in nature, or the scientific basis which it also has to rest upon, that we produce the following quotation from C. O. Müller. The quotation is further valuable, as it exhibits the view of a profound thinker, and one who has made himself intimately conversant with the thoughts and customs of remote antiquity, in regard to the meaning treasured up in the symbols of ancient worship, and the aptitude of the people to understand them. It is possible, that in the work from which we give the extract he carries his views to an extreme, as we certainly think he does, in often making too much of particular transactions, and also in regarding instruction by myths and symbols not only independent of, but in some sort inconsistent with, direct instruction in doctrine. The general soundness, however, of his view regarding the significance of those ancient forms of instruction, especially of symbol, there are few men of learning or judgment who will now be disposed to call in question. 'That this connection of the idea with the sign when it took place, was natural and necessary to the ancient world; that it occurred involuntarily; and that the essence of the symbol consists in this supposed real connection of the sign with the thing signified, I here assume. Now, symbols in this sense are evidently coeval with the human race; they result from the union of the soul with the body in man; nature has implanted the feeling for them in the human heart. How is it that we understand what the endless diversities of human expression and gesture signify? How comes it, that every physiognomy expresses to us spiritual peculiarities, without any consciousness on our part of the cause? Here experience alone cannot be our guide; for without having ever seen a countenance like that of Jupiter Olympus, we should yet, when we saw it, im-

mediately understand its features. An earlier race of mankind, who lived still more in sensible impressions, must have had a still stronger feeling for them. It may be said that all nature wore to them a physiognomical aspect. Now, the worship which represented the feelings of the divine in visible external actions, was in its nature thoroughly symbolical. No one can seriously doubt that prostration at prayer is a symbolic act; for corporeal abasement very evidently denotes spiritual subordination: so evidently, that language cannot even describe the spiritual, except by means of a material relation. But it is equally certain that sacrifice also is symbolical; for how would the feeling of acknowledgment, that it is a God who supplies us with food and drink, display itself in action, but by withdrawing a portion of them from the use of man, and setting it apart in honour of the Deity? But precisely because the symbolical has its essence in the idea of an actual connection between the sign and the thing signified, was an inlet left for the superstitious error, that something palatable was really offered to the gods—that they tasted it. But it will scarcely do to derive the usage from this superstition; in other words, to assign the intention of raising a savoury steam as the original foundation of all sacrifice. It would then be necessary to suppose that at the ceremony of libation the wine was poured on the earth, in order that the gods might lick it up! I have here only brought into view one side of the idea, which forms the basis of sacrifice, and which the other, certainly not less ancient, always accompanied, namely, the idea of atonement by sacrifice; which was from the earliest times expressed in numberless usages and legends, and which could only spring from the strongest and most intense religious feeling: "We are deserving of death; we offer as a substitute the blood of the animal."[1]—He states, a little further on, that we must not always presuppose that a particular symbol corresponds exactly to a particular idea, such as we may be accustomed to conceive of it; that the symbols will partly, indeed, remain the same as long as external nature continues unchanged, but that their signification will vary with the different national modes of intuition and other circumstances; so that a moral and religious economy, like that of

[1] Müller's *Introd. to Scientific System of Mythology*, p. 196, Eng. Trans.

Judaism, might be engrafted on the nature-worship of Egypt, —meaning, thereby, we suppose, that while many of the symbols were retained, a new and higher meaning would be imparted to them.[1]

Having given the sentiments of one high authority, bearing on the external resemblance in some points between Judaism and the religions of heathen antiquity, we shall give the sentiments of another as to the radical difference in spirit and character which distinguished the true from the false,—an authority whose defective views on some vital points of doctrine only render his opinion here the less liable to suspicion. 'Heathenism,' says Bähr, 'as is now no longer disputed, was in all its parts a nature-religion; that is, the deification of nature in its entire compass. That mode of contemplation which was wont to perceive the ideal in the real, proceeded in heathenism a step further; it saw in the world and nature not merely a manifestation of Godhead, but the very essence and being of nature were regarded in it as identical with the essence and being of Godhead, and as such thrown together: the ultimate foundation of all heathenism is pantheism. Hence the idea of the oneness of the Divine Being was not absolutely lost; but this oneness was not at all that of a personal existence, possessing self-consciousness and self-determination, but an impersonal One, the great *It*, a neuter abstract, the product of mere speculation, which is at once everything and nothing. Wherever the Deity appeared as a person, it ceased to be one, and resolved itself into an infinite multiplicity. But all these gods were mere personifications of the different powers of nature. From a religion which was so physical in its fundamental character, there could only be developed an ethics which should bear the hue and form of the physical. Above all that is moral rose natural necessity —fate, to which gods and men were alike subject; the highest moral aim for man was to yield an absolute submission to this necessity, and generally to transfuse himself into nature as being identified with Deity, to represent in himself its life, and especially that characteristic of it, perfect harmony, conformity to law and rule.—The Mosaic religion, on the other hand, has

[1] Müller's *Introd. to Scientific System of Mythology*, pp. 219, 222, Eng. Trans.

for its first principle the oneness and absolute spirituality of God. The Godhead is no neuter abstract, no It, but I; Jehovah is altogether a personal God. The whole world, with everything it contains, is His work, the offspring of His own free act, His creation. Viewed as by itself, this world is nothing; He alone *is*—absolute being. He is in it, indeed, but not as properly one with it; He is infinitely above it, and can clothe Himself with it as with a garment, or fold it up and lay it aside as He pleases. Now this God, who reveals and manifests Himself through all creation, in carrying into execution His purpose to save and bless all the families of the earth, revealed and manifested Himself in an especial manner to one race and people. The centre of this revelation is the word which He spoke to Israel; but this word is His law, the expression of His perfect holy will. The essential character, therefore, of the special revelation of God is holiness. Its substance is, "Be ye holy, for I am holy." So that the Mosaic religion is throughout ethical; it always addresses itself to the will of man, and deals with him as a moral being. Everything that God did for Israel, in the manifestations He gave of Himself, aims at this as its final end, that Israel should sanctify the name of Jehovah, and thereby be himself sanctified.'[1]

There can be no doubt that this view of the being and character of God, unfolded in the Books of Moses, entered as a pervading element into the religion of the Old Covenant, and gave a tone altogether peculiar to everything connected with it. Even where the form of Egyptian laws and institutions was retained, these became informed with another spirit, and directed to a nobler aim. Religious worship itself assumed a new character; it ceased to be, as in heathenism, an abject prostration of spirit before powers known only as working in nature, and subject to it,—powers that might be worshipped with cringing homage or dread, but could not be properly loved or adored. It became a free and elevated communion with the Great Parent of the universe, Himself the lofty ideal of all that is pure and good. From his relation to such a Being, each individual was raised to a higher sphere of life and action. It was

[1] *Symbolik*, i. pp. 35–37, where also confirmatory testimonies are produced from Creuzer, Görres, Hegel, Schlegel.

a kind of sacrilege now to view him as the simple property of his fellow-men, the creature of circumstances, or the tool of arbitrary sway; he had become the subject and servant of Jehovah, in whose covenant he stood, and whose image he bore. All the relations, too, which he filled—domestic, social, and public—were brought under the influence of the same hallowed and elevated spirit; and the object he was called to realize in the midst of them was, not a mere conformity to external order or hereditary custom,—the common aim of heathenism,—but the cultivation, the exercise, of that moral excellence and purity which was seen in the character and law of his God.

SECTION SECOND.

THE TABERNACLE IN ITS GENERAL STRUCTURE AND DESIGN.

By the establishment of the Sinaitic covenant the relation between God and Israel had been brought into a state of formal completeness. The covenant of promise, which pledged the divine faithfulness to bestow upon them every essential blessing, was now properly supplemented by the covenant of law, which took them bound to yield the dutiful return of obedience He justly expected from them. The foundation was thus outwardly laid for a near relationship subsisting, and a blessed intercourse developing itself between the God of Abraham on the one hand, and the seed of Abraham on the other. And it was primarily with the design of securing and furthering this end, that the ratification of the covenant of Sinai was so immediately followed up by the adoption of measures for the erection of the tabernacle.

I. The command is first of all given for the children of Israel bringing the necessary materials: 'And let them make me,' it is added, 'a sanctuary, that I may dwell among them.'[1] The different parts are then minutely described, after which the general design is again indicated thus: 'And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them out of the land of Egypt, that I may dwell among them: I am the Lord their God.'[2] With this representation of its general design, the names or designations applied to it perfectly correspond.

(1.) Most commonly, when a single name is used, it is that which answers to our word *dwelling* or *habitation*,[3] although the word generally employed in our translation is *tabernacle*. Some-

[1] Ex. xxv. 8. [2] Ex. xxix. 45, 46. [3] מִשְׁכָּן.

times we find the more definite term *house*, the house of God, or the Lord's house,[1] or *tent*.[2] The dwelling in its original form was a tent, because the people among whom God came to reside and hold converse were then dwelling in tents, and had not yet come to their settled habitation. But afterwards this tent was supplanted by the temple in Jerusalen, which bore the same relation to the ceiled houses in the land of Israel that the original tabernacle held to the tents in the wilderness. And coming, as the temple thus did, in the room of the tabernacle, and holding the same relative position, it was sometimes spoken of as the *tent* of God,[3] though more commonly it received the appellation of the *house* of God, or His *habitation*.

(2.) Besides these names, certain descriptive epithets were applied to the tabernacle. It was called the *tent of meeting*,[4] for which our version has unhappily substituted the *tent of the congregation*. The expression is intended to designate this tent or dwelling as the place in which God was to meet and converse with His people; not, as is too commonly supposed, the place where the children of Israel were to assemble, and in which they had a common interest. It was this certainly; but merely because it was another and higher thing—because it formed for all of them the one point of contact and channel of intercourse between heaven and earth. This is clearly brought out in Ex. xxix. 42, 43, where the Lord Himself gives an explanation of the 'tabernacle of meeting,' and says concerning it, 'Where I will meet with you, to speak there unto thee: and there I will meet with the children of Israel, and it shall be sanctified by my glory.'

(3.) The tabernacle is again described as the *tabernacle of the testimony*, or *tent of witness*.[5] It received this designation from the law of the two tables, which were placed in the ark or chest that stood in the innermost sanctuary. These tables were called 'the testimony,' and the ark which contained them 'the ark of the testimony,'[6] whence, also, the whole tabernacle

[1] בֵּית, Ex. xxiii. 19; Deut. xxiii. 18; Josh. ix. 23; Judg. xviii. 31.
[2] אֹהֶל, Ex. xxvi. 11. [3] Ezek. xli. 1. [4] אֹהֶל מוֹעֵד.
[5] אֹהֶל הָעֵדֻת, מִשְׁכַּן הָעֵדֻת, Ex. xxxviii. 21; Num. ix. 15, xvii. 7.
[6] Ex. xxv. 21, 22, xxxi. 18.

was called the tabernacle or tent of the testimony. For God dwells in His law, which makes known what He Himself is, and on what terms He will hold fellowship with men. The witnessing, as previously noticed,[1] had respect more immediately to the holiness of God, but by necessary implication also to the sinfulness of the people. While the tables expressed the righteous demands of the former, they necessarily witnessed in a condemnatory manner respecting the latter. So that the meeting which God's people were to have with Him in His habitation, was not simply for receiving the knowledge of the divine will, or holding fellowship with God in general: it was for that, indeed, more directly; but it also bore a prominent respect to the sins on their part, against which the law was ever testifying, and the means of their restoration to His favour and blessing.

Viewing the tabernacle, then (or the temple), in this general aspect, we may state its immediate object and design to have been the bringing of God near to the Israelites in His true character, and keeping up an intercourse between Him and them. It was intended to satisfy the desire so feelingly expressed by Job, 'O that I knew where I might find Him, that I might come even to His seat!'[2] and to provide, by means of a local habitation, with its appropriate services, for the attainment of a livelier apprehension of God's character, and the maintenance of a closer and more assured fellowship with Him. To some extent this end might have been reached without the intervention of such an apparatus; for in itself it is a spiritual thing, and properly consists in the exercise of suitable thoughts and affections towards God, calling forth in return gracious manifestations of His love and blessing. But, under a dispensation so imperfect as to the measure of light it imparted, the Israelites would certainly, without such outward and visible help as was afforded by a worldly sanctuary, have either sunk into practical ignorance and forgetfulness of God, or betaken themselves to some wrong methods of bringing divine things more distinctly within the grasp and comprehension of their minds. It was thus that idol-worship arose, and was with such difficulty repressed in the chosen family itself. Till God was

[1] Ch. ii. § 1. [2] Job xxiii. 3.

made manifest in flesh, in the person of Christ, even the pious mind anxiously sought to lay hold of some visible link of communion with the higher region of glory. So Jacob, after he had seen the heavenly vision on the plains of Bethel, could not refrain from anointing the stone on which his head was laid, and calling it 'the house of God.' He felt as if that stone now formed a peculiar point of contact with heaven; and had his mind been less enlightened in the knowledge of God, he would assuredly have converted it in the days of his future prosperity into an idol, and erected on the spot a fane where it might be enshrined and worshipped.

It was therefore with the view of meeting this natural tendency, or of assisting the natural weakness of men in dealing with divine and spiritual things, that God condescended to provide for Himself a local habitation among His people. His doing so was an act of special kindness and grace to them. At the same time, it manifestly bespoke an imperfect state of things, and was merely an adaptation or expedient to meet the existing deficiencies of their religious condition, till a more perfect dispensation should come. Had they been able to look, as with open eye, on the realities of the heavenly world, they would have been raised above the necessity of any such external ladder to place them in apposition with its affairs; they would have found every place alike suitable for communing with God. And hence, when the old dispensation vanished away, the only temple that presents itself is the Christian Church;[1] and in the new Jerusalem, where this Church reaches its perfection, no temple shall any longer be seen;[2] for the fleshly weakness, which at one time required this, shall have finally disappeared; everywhere the presence of God will be realized, and direct communion with Him maintained. But it was otherwise amid the dim shadows of the earthly inheritance. There a visible pattern of divine things was required to help out in men's minds the imperfection of the spiritual idea; a habitation was needed for the more peculiar manifestations of God's presence, such as could be scanned and measured by the bodily eye, and by serving itself of which the eye of the mind might rise to a clearer apprehension both of His abiding nearness to His

[1] Eph. ii. 22; 1 Cor. vi. 19; 2 Cor. vi. 16. [2] Rev. xxi. 3, 22.

people, and of the more essential attributes of His character and glory.

II. But that this material dwelling-place of God might be a safe guide and real assistance in promoting fellowship with Heaven,—that it might convey only right impressions of divine things, and form a suitable channel of communication between God and man,—it must evidently be constructed so as to express God's ideas, not man's. Hence there was presented to Moses on the mount, the pattern form after which it was in every particular to be constructed;[1] and though it was to be a tabernacle built with men's hands, yet these—from Moses, who was charged with the faithful execution of the whole, to the artificers who were to be employed in the preparation of the materials—must all be guided by the Spirit of God, supplying 'wisdom, and understanding, and knowledge' for the occasion. This plainly indicates the high importance which was attached in the mind of God to the proper construction of this divine habitation, and what a plenitude of meaning was designed to be expressed by it. Yet here, also, there is a middle path which is the right one; and it is possible, in searching for the truths embodied in those patterns of heavenly things, to err by excess as well as by defect. Due regard must be had to the connection and order of the parts one with another—their combination so as to form one harmonious whole—the circumstances in which, and the purposes for which, that whole was constructed. And it is no more than we might expect beforehand, that in this sacred structure, as in erections of an ordinary kind, some things may have been ordered as they were from convenience, others from necessity, others again from the general effect they were fitted to produce, rather than from any peculiar significance belonging to them in other respects. Such, we think, will appear to be the case in regard to the only two points we are called to consider in the present section,—the materials of which the tabernacle was formed, and its general structure and appearance.

(1.) In regard to the materials, one thing is common to them all—that they were to be furnished by the people, and presented

[1] Ex. xxv. 40.

as an offering, most of them also as a free-will offering, to the Lord: 'Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.'[1] That the materials were to be brought by the people as an offering, implied that the structure for which they were given was altogether of a sacred character, being made of things consecrated to the Lord. And that the offering should have been of a free-will description, implied that there was to be no constraint in anything connected with it, and that, as in the erection of the dwelling, so in the carrying out of the purposes for which it was erected, there must be the ready concurrence of man's sanctified will with the grace and condescension of God. And the people, who had recently experienced the Lord's pardoning mercy, after their shameful violation of the covenant, gave expression to their grateful feelings by the readiness and abundance of their contributions. Other ideas have sometimes been sought in connection with the source from which the materials were derived, but without any warrant from Scripture. For example, much has frequently been made of the circumstance that these materials formed a portion of the spoils of Egypt. There can be no doubt that they were, to a considerable extent at least, of that description; but the text is silent upon the subject, and at the time when they were brought in free-will offering by the people they were their own property, and simply as such (not as having been in any particular manner obtained) were the people called upon to give them. Again, a portion of the materials—the whole of the silver, it would seem, which was employed in the erection—was formed of the half-shekel of redemption money, which Moses was ordered to levy from every male in the congregation; and as this was chiefly used in making the sockets of the sanctuary, special meanings have been derived from the circumstance. But that nothing peculiar was designed to be intimated by that, is clear from the twofold consideration, that a part of this silver was applied to a quite different use, to the making of hooks and ornaments for the pillars, and that *all* the sockets were not made of it; for those of the door or entrance were formed of the free-will offerings of brass.[2]

[1] Ex. xxv. 2. [2] Ex. xxxviii. 25–28.

The materials themselves were of various sorts, according to the uses for which they were required: Precious stones, of several kinds; gold, silver, and brass; shittim-wood; linen or cotton fabrics of blue, purple, and scarlet, and skins for external coverings. Separate and distinct meanings have been found in each of these, derived either from their inherent qualities or from their colours, and by none with so much learning and ingenuity as Bähr; but still without any solid foundation. That the wood, for example, should have been that of the shittah-tree, or the acacia, as it is now generally supposed to have been, had a sufficient reason in the circumstance, which Bähr himself admits,[1] that it is the tree chiefly found in that part of Arabia where the tabernacle was constructed, and the only one of such dimensions as to yield boards suitable for the purpose. It was not, therefore, as if a choice lay between this and some other kinds of trees, and this in particular chosen on account of some inherent qualities peculiar to itself. Besides, in the temple, which for all essential purposes was one with the tabernacle, the wood employed was not the acacia, but the cedar; and that, no doubt, for the same reason as the other had been, being the best and most suitable for the purpose which the region afforded. The lightness of the acacia-wood, and its being less liable to corrupt than some other species,[2] were incidental advantages peculiarly fitting it for the use it was here applied to. But we have no reason to suppose that anything further, or more recondite, depended on them; according to the just remark of Hengstenberg, that in so far as things in the tabernacle differed from those in the temple, they must have been of an adventitious and incidental nature.[3]

In regard to the other articles used, it does not appear that any higher reason can be assigned for their selection, than that

[1] *Symbolik*, i. p. 262.

[2] That it was absolutely incorruptible, is not of course to be imagined, though the language of Josephus, Philo, and some heathen writers, would seem to imply as much. It is called ξύλον ἄσηπτον by the LXX., and Josephus affirms it could not 'suffer corruption.' For other authorities, see in Bähr, i. p. 262. The simple truth seems to have been, that it was light, and stood the water well; hence was much used by the Egyptians in making boats, and was loosely talked of as incorruptible.

[3] *Authentie*, ii. p. 639.

they were the best and fittest of their several kinds. They consisted of the most precious metals, of the finest stuffs in linen manufacture, with embroidered workmanship, the richest and most gorgeous colours, and the most beautiful and costly gems. It was absolutely necessary, by means of some external apparatus, to bring out the idea of the surpassing glory and magnificence of Jehovah as the King of Israel, and of the singular honour which was enjoyed by those who were admitted to minister and serve before Him. But this could only be done by the rich and costly nature of the materials which were employed in the construction of the tabernacle, and of the official garments of those who were appointed to serve in its courts. It is expressly said of the high priest's garments, that they were to be made 'for glory (or ornament) and for beauty;'[1] for which purpose they were to consist of the fine byss or linen cloth of Egypt,[2] embroidered with needlework done in blue, purple, and scarlet, the most brilliant colours. And if means were thus taken for producing effect in respect to the garments of those who ministered in the tabernacle, it is but reasonable to infer that the same would be done in regard to the tabernacle itself. Hence we read of the temple, the more perfect form of the habitation, that it was to be made 'so exceeding magnifical as to be of fame and glory throughout all countries;'[3] and that among other things employed by Solomon for this purpose, 'the house was garnished with precious stones for beauty.'[4] Such materials, therefore, were used in the construction of the tabernacle, as were best fitted for conveying suitable impressions of the greatness and glory of the Being for whose peculiar habitation it was erected. And as in this we are furnished with a sufficient reason for their employment, to search for others were only to wander into the regions of uncertainty and conjecture.

We therefore discard (with Hengstenberg, Baumgarten, and others) the meanings derived by Bähr, as well as those of the elder theologians, from the intrinsic qualities of the metals, and the distinctive colours employed in the several fabrics. They are here out of place. The question is not, whether such things *might* not have been used so as to convey certain ideas of a

[1] Ex. xxviii. 2.
[2] Gen. xli. 42; Luke xvi. 19.
[3] 1 Chron. xxii. 5.
[4] 2 Chron. iii. 6.

moral and religious nature, but whether they actually were so employed here; and neither the occasion of their employment, nor the manner in which this was done, in our opinion, gives the least warrant for the supposition. So far as the metals were concerned, we see no ground in Scripture for *any* symbolical meaning being attached to them, separate from that suggested by their costliness and ordinary uses. That brass should have been the prevailing metal in the fittings and furniture of the outer court, where the people at large could come with their offerings, and in the sanctuary itself silver and gold, might undoubtedly be regarded as imaging the advance that is made in the discovery of the divine excellence and glory, the more one gets into the secret of His presence and is prepared for beholding His beauty. A symbolical use of certain colours we undoubtedly find, such as of white, in expressing the idea of purity, or of red, in expressing that of guilt; but when so used, the particular colour must be rendered prominent, and connected also with an occasion plainly calling for such a symbol. This was not the case in either respect with the colours in the tabernacle. The colours there, for the most part, appeared in a combined form; and if it had been possible to single them out, and give to each a distinctive value, there was nothing to indicate how the ideas symbolized were to be viewed, whether in reference to God or to His worshippers. Indeed the very search would necessarily have led to endless subtleties, and prevented the mind from receiving the one direct and palpable impression which we have seen was intended to be conveyed. As examples of the arbitrariness necessarily connected with such meanings, Bähr makes the red significant, in its purple shade, of the majesty, in its scarlet, of the life-giving property of God; while Neumann,[1] after fresh investigations into the properties of light and colour, sees in the red the expression of God's love, inclining as purple to the mercy of grace, as scarlet to the jealousy of judgment. With Bähr, the blue is the symbol of the skyey majesty whence God manifests His glory; with Neumann, it points to the depth of ocean, and is the symbol of God's substance, which dwells in light inaccessible, and lays in the stability of the Creator the foundation of the covenant.

[1] *Symbolique du Culte de l'Ancienne Alliance* (1860).

Such diverse and arbitrary meanings, rivalling the caprice of the elder typologists, show the fancifulness of the ground on which they are raised. And interwoven as the colours were in works of embroidery, not standing each apart in some place of its own, we have no reason to imagine they had any other purpose to serve than similar works of art in the high priest's dress, viz. for ornament and beauty.

The total value of the materials used in the construction of the tabernacle must have been very great. Estimated according to the present commercial value, the twenty-nine talents of gold alone would be equal to about £173,000; and Dr. Kitto's aggregate sum of £250,000 might probably come near the mark of the entire cost. But there can be no doubt that the precious metals and stones were much more common, consequently of much less comparative value, in remote antiquity than they are now. In some of the ancient temples, as well as treasure-houses of kings, we read, on good authority, of almost incredible stores of them. For example, in the temple of Belus at Babylon, there was a single statue of Belus, with a throne and table, weighing together 800 talents of gold; and in the temple altogether about 7170 talents. Still, even this was greatly outdone by the amount of treasure which, on the most moderate calculation, we have reason to think was expended on the temple at Jerusalem. In such vast expenditure, whether on the tabernacle or the temple, it is not necessary to think of an accommodation to heathen prejudices, nor of anything but an intention to represent symbolically the greatness and glory of the Divine Inhabitant.

(2.) Looking now to the general structure and appearance of the tabernacle, we might certainly expect the following characteristics: that, being a tent, or moveable habitation, it would be constructed in such a manner as to present somewhat of the general aspect of such tenements, and be adapted for removals from place to place; and that, being the tent of God, it would be fashioned within and without so as to manifest the peculiar sacredness and grandeur of its destination. This is precisely what we find to have been the case. Like tents generally, it was longer than broad—thirty cubits long by ten broad; and while on three of the sides possessing wooden

walls, which assimilated it in a measure to a house, yet these were composed of separate gilded boards or planks, rising perpendicularly from silver sockets, kept together by means of golden rings, through which transverse bars were passed, and hence easily taken asunder when a removal was made. So also the larger articles of furniture belonging to the tabernacle, the ark, the table, and the altars of incense and burnt-offering, were each furnished with rings and staves, for the greater facility of transportation. But neither within nor without must the wooden walls be seen, otherwise the appearance of a tent would not be preserved. Hence a series of curtains was provided, the innermost of which was formed of fine linen—ten breadths, five of which were joined together to make each one curtain, and the two curtains were again united together by means of fifty loops. This innermost curtain or covering was not only made of the finest material, but was also variegated with diverse colours and cherubic figures inwrought. Hence it is probably to be regarded as the tent in its interior aspect, consequently not merely forming the roof (where there were no wooden boards), but also attached by some means to the pillars (like the veil in ver. 33) so as to hang down inside to near the floor of the dwelling. In this way, at least, one can more easily understand why it should be called simply the tabernacle or dwelling (*mishkan*) both at Ex. xxvi. 1, where the direction is given for making the curtains, and again at ver. 8, where, when joined together, they are represented as forming one dwelling (*mishkan*). Then over this another set of curtains, made of goats' hair, was thrown, certainly forming an external covering, and, being two cubits longer than the other, reaching to well-nigh the bottom of the boards. To this day, the usual texture of Arabian tents is of goats' hair; and this being the tent proper as to its external aspect, it was designated the tent,[1] as the other, which appeared from within, was called the habitation or dwelling. And above both these sets of curtains a double coating of skins was thrown, but merely for the purpose of protection from the elements—the first consisting of rams' skins dyed red, the other and outermost of skins of *tachash*, which have often been rendered, as in

[1] *Ohel*, Ex. xxvi. 11.

our version, badgers' skins, but which are now more commonly understood to be those of the seal, or perhaps some kind of deer.[1]

These parts and properties, or things somewhat similar, were essential to this sacred erection as a tent; it could not have possessed its tent-like appearance without them, or been adapted for moving from place to place. Therefore, to seek for some deeper and spiritual reasons for such things as the boards and bars, the rings and staves, the different sorts of coverings, the loops and taches, etc., is to go entirely into the region of conjecture, and give unbounded scope to the exercise of fancy. A plain and palpable reason existed for them in the very nature and design of the erection; and why should this not suffice? Or, if licence be granted for the introduction of other reasons, who shall determine, since it must ever remain doubtful, which ought to be preferred? It is enough to account for the things referred to, that as God's house was made in the fashion of a tent, these, or others somewhat similar, were absolutely necessary: they as properly belonged

[1] We have purposely confined our description to the leading features, for the minute questions about the thickness of the planks, the setting of the pillars, etc., which are still agitated, would be here out of place. The chief point of dispute in regard to what is stated has respect to the innermost set of curtains,—whether, after covering the top, they hung over outside; or, as we are rather inclined still to believe, though stating it only as a probability, were made to fall inside, and cover to within a cubit or so of the bottom the interior of the boards. This latter view was given by Bähr, (*Symbolik*, i. pp. 222, 223), and is concurred in by Neumann (*Die Stiftshütte*, p. 65), also by Keil, Kurtz, Torneil, etc.; while the opposite is held by Lund, Ewald, Friedrich, Umbreit, and latterly with some keenness by Riggenbach (*Die Mosaische Stiftshütte*, p. 12 sq., 1862). Upon the whole, the former seems the more natural view, as it both affords an easy explanation of the designations employed for the two sets of coverings, and shows how the tent-form of the erection would still be preserved. Indeed the boards in the original description appear only as a sort of accessory, and are not referred to till after the two sets of curtains which properly formed the tent are described.—(Ex. xxvi. 18 sq.) They were merely instead of the usual poles for bearing up the curtains, and the curtains hence occupy the chief prominence in the description, and are spoken of in their relation to each other as if the boards were not regarded. The view has also in its support the analogy of the temple, all the interior walls of which were ornamented by carved figures of cherubims.

to it in that character, as the members of our Lord's body and the garments He wore belonged to His humanity; and it is as much beside the purpose to search for an independent and separate instruction in the one, as for an independent and separate use in the other. Hence, when the house of God exchanged the tent for the temple form, it dropt the parts and properties in question, as being no longer necessary or suitable; which alone was sufficient to prove them to have been only outward and incidental.

But other things, again, were necessary, on account of the tabernacle being not simply a tent, but the tent of the Most High God, for purposes of fellowship between Him and His people,—such as the ornamental work on the tapestry, the division of the tabernacle into more than one apartment, and the encompassing it with a fore-court by means of an enclosure of fine linen, which in a manner proclaimed to the approaching worshippers, *Procul profani!* That the apartments should have consisted of no more than an outer and inner sanctuary, or that the figures wrought into the tapestry should have been precisely those of the cherubim,—in these we may well feel ourselves justified in searching for some more special instruction; for they might obviously have been ordered otherwise, and were doubtless ordered thus for important purposes. On which account, both characteristics reappear in the temple as being of essential and abiding significance. The square form of the erection itself, and of the court also,—the predominant regard to certain numbers in the several parts, especially to five, ten, seven, and twelve,—could not be without some reason for the preference, of which occasion will afterwards be found to speak. But considered in a general point of view, the external form, the embroidery, the separate apartments, and the surrounding enclosure, may all be regarded as having the reason of their appointment in the sacred character of the tabernacle itself, and the high ends for which it was erected. Such things became it as the tent which God took for His habitation.

III. This habitation of God, whether existing in the form of a tent or of a temple, was at once the holiest and the greatest

thing in Israel, and therefore required not only to be constructed of such materials and in such a manner as have now been described, but also to be set apart by a special act of consecration. For it was the seat and symbol of the divine kingdom on earth. The *one* seat and symbol; because Jehovah, the God of Israel, being the one living God, and though filling heaven and earth with His presence, yet condescending to exhibit, in an outward, material form, the things concerning His character and glory, behoved to guard with especial care against the idea so apt to intrude from other quarters, of a divided personality. In heathen lands generally, and particularly in Canaan, every hill and grove had its separate deity, and its peculiar solemnities of worship.[1] God therefore sought to check this corruption in its fountainhead, by presenting Himself to His people as so essentially and absolutely one, that He could have but one proper habitation, and one throne of government. Here alone must they come to transact with God in the things that concerned their covenant-relation to Him. To present elsewhere the sacrifices and services which became His house, was a violation of the order and solemnities of His kingdom;[2] while, on the other hand, to have free access to this chosen residence of Deity, was justly prized by the wise among the people as their highest privilege. Exclusion from this was like banishment from God's presence, and excision from His covenant. And, as appears from the experience of the Psalmist, pious Israelites, in the more flourishing periods of the Theocracy, counted it among the most dark and trying dispensations of Providence, when events occurred to compel their separation from this appointed channel of communion with the Highest.

Still, enlightened worshippers understood that the enjoyment of God's presence and blessing was by no means confined to that outward habitation, and that while it was the *seat*, it was also the *symbol*, of the kingdom of God. They perceived in it

[1] Deut. xii. 2, 3.

[2] Hence sacrificing in the high places, though occasionally done by true worshippers, always appears as an imperfection. In times of war or great internal disorder, such as those of Samuel, when the ark was separated from the tabernacle, and the stated ordinances suffered a kind of suspension, sacrifices in different places became necessary.

the image of His character and administration in general, and understood that the relations there unfolded were proper to the whole Church of God. Hence the Psalmist represents it as the common privilege of an Israelite to dwell in the house of God, and abide in His tabernacle,[1] though in the literal sense not even the priests could be said to do so. Of himself he speaks as desiring to dwell in the house of the Lord all the days of his life,[2] by which he could only mean, that he earnestly wished continually to realize and abide in that connection and fellowship with God which he saw so clearly symbolized in the form and services of the tabernacle. And, indeed, this symbolical import of the tabernacle was plainly indicated by the Lord Himself to Moses, in the words, 'And I will set my tabernacle among you, and I will walk among you, and will be your God, and ye shall be my people.'[3] The least in spiritual discernment could scarcely fail to learn here, that what was outwardly exhibited in the tabernacle of God's nearness and familiarity with His people, was designed to be the image of what should always and everywhere be realizing itself among the members of His covenant; that the tabernacle, in short, was the visible symbol of the Church or kingdom of God.

Now, to fit it for this high destination and use, a special act of consecration was necessary. It was not enough that the materials of which it was built were all costly, and so far possessing a sacred character, that they had been dedicated by the people to God's service; nor that the pattern after which the whole was constructed, was received by direct communication from above. After it had been thus constructed, and before it could be used as the Lord's tabernacle, it had to be consecrated by the application to all its parts and furniture of the holy anointing oil, for the preparation of which special instructions were given.[4] 'And thou shalt sanctify them,' was the word to Moses regarding this anointing oil, 'that they may be most holy; whatsoever toucheth them shall be holy.'

Old Testament Scripture itself provides us with abundant

[1] Ps. xv. xxiv. [2] Ps. xxvii. [3] Lev. xxvi. 11, 12.

[4] Ex. xxx. 22 sq. It consisted of olive-oil, mixed with the four best kinds of spices, myrrh, sweet cinnamon, calamus, and cassia, producing, when compounded together, the most fragrant smell.

materials for explaining the import of this action. It expressly connects it with the communication of the Spirit of God; as in the history of Saul's consecration to the kingly office, to whom it was said by Samuel, after having poured the vial of oil upon his head, 'And the Spirit of the Lord shall come upon thee.'[1] And still more explicitly in the case of David is the sign coupled with the thing signified: 'Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. But the Spirit of the Lord departed from Saul.'[2] The gift, symbolized by the anointing, having been conferred upon the one, it was necessarily withdrawn from the other. More emphatically, however, than even here, is the connection between the outward rite and the inward gift, marked in the prophecy of Isaiah lxi. 1: 'The Spirit of the Lord God is upon me, *because* He hath anointed me to preach good tidings,' etc.

This passage may fitly be regarded as the connecting link between the Old and the New Testament usage in the matter. It designated the Saviour as *the Christ*, or Anointed One, and because anointed, filled without measure by the Spirit, that in the plenitude of spiritual grace and blessing He might proceed to the accomplishment of our redemption. In His case, however, we know there was no literal anointing. The symbolical rite was omitted as no longer needed, since the direct action of the Spirit's descent in an outward form gave assurance of the reality. He was hence said by Peter to have been 'anointed with the Holy Ghost and with power.'[3] And because believers are spiritually united to Christ, and what He has without measure is also in a measure theirs, they too are said to be 'anointed by God,' or 'to have the unction (χρίσμα) of the Holy One, which teacheth them all things.'[4] Even under the dispensation of the New Testament, in regard to its earlier and more outward, its miraculous operations, we find the external symbol still retained: 'The apostles anointed many sick persons with oil, and made them whole in the name of the Lord;'[5] and James even couples this anointing with prayer, as means proper to be employed by the elders of the Church for drawing

[1] Sam. x. 6. [2] Ch. xvi. 13, 14. [3] Acts x. 38.
[4] 2 Cor. i. 21; 1 John ii. 20. [5] Mark vi. 13.

down the healing power of God.[1] But the external rite could now only be regarded as appropriate in such operations of the Spirit as those referred to, in which the natural and symbolical use of oil ran, in a manner, into each other.

This sacred use of oil, however foreign to our apprehensions, grew quite naturally out of its common use in the East, especially in Egypt, Arabia, and Palestine. There it has from the earliest times been regarded as singularly conducive to bodily health and comfort, and the custom has descended to modern times. Niebuhr tells us that the inhabitants of Yemen always anoint their bodies when the intense heat comes in, because it serves to protect them from excessive perspiration and other enervating effects of the climate. The inhabitants of Africa do the same, and find in it a sort of light clothing both for sun and shade.[2] Even in Greece, where the heat is less enervating, the bodies of the combatants in the public games, it is well known, were always copiously rubbed and suppled with oil. And when mixed with perfumes, as the oil appears generally to have been, the copious application of it to the body, partly from usage, and partly also from physical causes, produced the most agreeable and invigorating sensations. So much indeed was this the case, especially in respect to the head, that the Psalmist even mentions his 'being anointed with oil' among the tokens of kindness he had received from the hand of God; and in entertainments, it was so customary to administer this species of refreshment to the guests, that our Lord charges the omission of it by Simon the Pharisee as an evident mark of disrespect; and in ancient Egypt 'it was customary for a servant to attend every guest as he seated himself, and to anoint his head.'[3]

As the body, therefore, which was anointed with such oil, felt itself enlivened and refreshed, and became expert and agile for the performance of any active labour, it was an apt and becoming symbol of the Spirit-replenished soul, which is thus endowed with such a plenitude of grace, as disposes and enables it to engage heartily in the divine service, and to run the way of God's commandments. So that, in the language of Vitringa,

[1] Jas. v. 14. [2] Livingstone's *Travels*, p. 246.
[3] Luke vii. 46. Wilkinson, *Manners, etc. of Eg.* ii. 213.

'the anointed man was he who, being chosen and set apart by God for accomplishing something connected with God's glory, was furnished for it by His good hand with necessary gifts. And the more noble the office to which any one was anointed, the greater was the supply of the Spirit's grace which the anointing brought him.'[1] Understood thus in reference to persons, to whom the outward symbol was both most naturally and most commonly applied, we can have no difficulty in apprehending its import when applied to the tabernacle and its furniture. This being a symbol of the true Church as the peculiarly consecrated, God-inhabited region, the anointing of it with the sacred oil was a sensible representation of the effusion of the Holy Spirit, whose part it is to sanctify the unclean, and draw them within the sphere of God's habitation, as well as to fit them for occupying it. And as the anointing not only rendered the tabernacle and its vessels holy, but made them also the imparters of holiness to others,—'whatsoever toucheth them shall be holy,'—the important lesson was thereby taught, that while all beyond is a region of pollution and death, they who really come into a living connection with the Church or kingdom of God are brought into communion with His spiritual nature, and made partakers of His holiness. It is only within the sphere of that kingdom that true purification and righteousness proceed.[2]

IV. In turning now to Gospel times for the spiritual and heavenly things which answer to the pattern exhibited in that

[1] *Com. in Isa.* vol. ii. p. 494; comp. also i. p. 289.

[2] In connecting the spiritual with the natural use of this symbol, Bähr does not appear to me to be happy. He throws together the two properties of oil, as does more recently Neumann (*Symbolique*, p. 149),—its capacity for giving light, and for imparting vigour and refreshment,—and holds the anointing symbolical of the Spirit's gift, as the source of spiritual light and life in general; or rather (for he evidently does not hold the personality of the Spirit) as symbolical of the principle of light and life, or, in one word, of the holiness which was derived from the knowledge of God's law (ii. p. 173). But to say nothing of the doctrinal errors here involved, why should those two quite distinct properties of oil be confounded together? The qualities and uses of oil as an ointment had nothing to do with those which belong to it as a source of light, and should no more be conjoined symbolically than they are naturally. Oil as an ointment does not give light,

worldly sanctuary, we are not, of course, to think of outward and material buildings, which, however necessary for the due celebration of divine worship, must occupy an entirely different place from that anciently possessed by the Jewish tabernacle or temple. What is true of the divine kingdom generally, must especially hold in respect to the heart and centre of its administration, viz. that everything about it rose, when the antitypes appeared, to a higher and more elevated stage; and that the ideas which were formerly symbolized by means of outward and temporary materials are now seen embodied in great and abiding realities. Of what, then, was the tabernacle a type? Primarily of Christ, as God manifest in the flesh, for the redemption of His people, and their participation in the life and blessing of God. This is Heaven's grand and permanent provision for securing what the tabernacle, as a temporary substitute, aimed at accomplishing. In Christ personally the idea began, in the first instance, to be realized when, as the Divine Word, 'He became flesh, and dwelt (ἐσκήνωσεν, tabernacled) among us.'[1] For the flesh of Jesus, though literally flesh of our flesh, yet being sanctified in the womb of the Virgin by the power of the Holy Ghost, possessed in it 'the whole fulness of the Godhead bodily' (σωματικῶς, in a bodily receptacle or habitation);[2] and held such pre-eminence over other flesh, as the tent of God had formerly done over the tents of Israel. But this was still merely the first stage in the development of the great mystery of godliness; only as in the seed-corn was the

and it is of no moment whether it were capable of doing so or not. When used as an ointment, it was also usually mixed with spices, which still more took off men's thoughts from its light-giving property; and especially was this the case in regard to its symbolical application in the tabernacle. *When* oil began to be applied symbolically for consecrating persons and things, is unknown. It was so used by Jacob on the plains of Bethel, and there is undoubted proof of its having been used in consecrating kings and priests in Egypt.—(Wilkinson, v. 279 ss.) But the *spirit* of the action in Egypt, it must be remembered, was very different from what it was in Canaan, inasmuch as consecrating or setting apart to a heathen god or temple bespoke nothing of that separation from sin, that high and holy calling, which consecration to Jehovah necessarily carried along with it. The oil was the symbol of sacredness, indeed, but not of moral purity.

[1] John i. 14. [2] Col. ii. 9.

indwelling of God with men exhibited in the person of the incarnate Word. For Christ's flesh was the representative and root of all flesh as redeemed; in Him the whole of an elect humanity stands as its living Head, and therein finds the bond of its connection with God, the channel of a real and blessed fellowship with Heaven. So that, as the fulness of the Godhead dwells in Christ, He again dwells in the Church of true believers as His fulness; and the idea symbolized in the tabernacle is properly realized, not in Christ personally and apart, but in Him as the Head of a redeemed offspring, vitally connected with Him, and through Him having access even into the holiest. Consequently the idea as to its realization is still in progress; and it shall have reached its perfect consummation only when the number of the redeemed has been made up, and all are set down with Jesus amid the light and glories of the New Jerusalem.

Every reader of New Testament Scripture is aware how prominently the truths involved in this representation are brought out there, and how much the language it employs of divine things bears respect to them. The transition from the outward and shadowy to the final and abiding state of things is first marked by our Lord in the words, 'Destroy this temple, and in three days I will raise it up,'[1] by which He plainly wished it to be understood that His body had now become what the temple had hitherto been—or rather, that the great idea symbolized in the temple was now actually embodied in His person, in which Godhead had really and properly taken up its dwelling, that men might draw near and have fellowship with it. As there could be but one such place and medium of intercourse, Christ's saying this of His body, of necessity implied that the outward temple, built with men's hands, had served its purpose, and was among the things ready to vanish away. But the peculiar expression He uses implies somewhat more than this. For when He speaks of the destroying of the temple, and the raising of it up again in three days, He so identified His body with the temple, as in a manner to declare that the destruction of the one would carry along with it the destruction of the other; that *that* alone should henceforth be the proper dwelling-place of Deity, which, from being instinct with the

[1] John ii. 19.

principle of an immortal life, could be destroyed only for a season, and should presently be raised up again to be the perpetual seat and centre of God's kingdom. From that time, therefore, the other must necessarily lose its significance and use, and become, as our Lord afterwards intimated, like a house that was left desolate.[1]

But this inhabitation of God in the man Christ Jesus, being not for Himself alone, but only as the medium of intercourse and communion between God and the Church, we find the idea extended so as to embrace both each individual believer and the entire company of believers as one body. The Church is 'the house of God,' or 'His habitation through the Spirit;'[2] and as the Church universal of believers is only an aggregate of individuals, who must each be in part what the whole is, so they also are designated 'a building of God,' and more especially 'the temple of the living God;' or, as St. Peter describes them, 'lively stones built up on Christ the living stone, into a spiritual house.'[3] In this apparent complexity of meaning there is still a radical oneness; and it is by no means as if the tabernacle or temple idea were applied to so many objects properly distinct and apart. There is an essential unity in the diversity, arising from the vital connection subsisting between Christ and His people; for all redeemed humanity is linked with His, as His is linked with the Godhead, so that what belongs to the one is the common property and distinction of the whole. This was unfolded in the sublime words of Christ Himself, which describe the ultimate realization of what was typified in the temple: 'And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.'[4]

And as everything in the original tabernacle required to be sprinkled with the holy anointing oil to fit it for its sacred destination and use, so in these higher and ultimate realities of the divine kingdom all is pervaded and consecrated by the living

[1] Matt. xxiii. 38. [2] 1 Tim. iii. 15; Eph. ii. 21, 22.
[3] 1 Cor. iii. 9, vi. 19; Eph. iii. 17; 1 Pet. ii. 5, 6.
[4] John xvii. 22, 23.

Spirit of God. It is as replenished with His fulness that Jesus accomplished in His own person the work of reconciliation, and placed on a secure foundation the intercommunion between God and man. It is, again, as having received from the Father the promise of the Spirit, and shedding forth His regenerating grace upon the members of the kingdom, that it becomes a hallowed region, consecrating whatever really comes within its borders, and that every one whom a living faith brings into contact with Christ is made partaker of His holiness. It is thus, indeed, that all becomes instinct with life and blessing. The ordinances of the Church are made fruitful of good because they are the ordained channels of the Spirit's communications. He who has become really united to the one spiritual body, has done so by being baptized into it by the one Spirit.[1] He who, through the word of the Gospel, has been convinced of sin, righteousness, and judgment, is a monument in what he has experienced of the powerful and blessed agency of that Spirit.[2] And of every grace he exhibits, and every work of acceptable service he performs, it may be said that the will and the power to perform it have been wrought by the selfsame Spirit.

In the preceding remarks we have made no allusion to the views of other writers respecting the tabernacle, but have simply unfolded what we conceive to be the true idea of it, and its relation to Christ and His kingdom. It may be proper, however, to give here a brief outline of other views, noticing, as we proceed, what is mainly erroneous or defective in them.

1. By Philo, the tabernacle was taken for a pattern of the universe: to the two sanctuaries belonged τὰ νοητὰ, and to the open fore-court τὰ αἰσθητὰ; the linen, blue, purple, and scarlet, were the four elements; the seven-branched candlestick represented the seven planets,—the light in the centre, however, at the same time representing the sun; the table with the twelve loaves pointed to the twelve signs of the zodiac and months of the year, etc. Josephus adopts the same view, only differing in some of the details; as do also many of the Fathers,—in particular, Clement of Alexandria, Origen, Chrysostom, and Theodoret. Several of the Jewish Rabbis also concur in re-

[1] 1 Cor. xii. 13. [2] John xvi. 8, 14.

garding the erection as an image of creation both in heaven and earth, references to whom, as well as the others, are given by Bähr.[1] The view proceeds on an entire misapprehension of the true spirit of the Old Testament worship, and would place its symbols substantially on a footing with those of heathenism; both alike would have been employed in the service of a mere nature-worship. Not only would the peculiar ideas and principles of the true religion have been excluded from the one sanctuary and centre of all its services, but religious symbols of a precisely opposite kind must have occupied their place. This was plainly impossible.

2. But Bähr's own view so far coincides with the one just mentioned, that he also holds the tabernacle to have been a representation of the creation of God, which he endeavours to show is frequently exhibited in Scripture as the house or building of God; not, however, in the heathen sense—not as if the Deity and creation were identified, but in the sense of creation being the workmanship and manifestation of God—the outgoing and witness of His glorious perfections. In like manner, the tabernacle was the place and structure through which God gave to Israel a testimony or manifestation of Himself; and therefore it must contain in miniature a representation of the universe—the habitation, in its two compartments, representing heaven, God's peculiar dwelling-place, and the fore-court the earth, which He has given to the sons of men.

It may be regarded as alone fatal to this view, that amid the many allusions in Scripture to the tabernacle, and express explanations of the things belonging to it, such a conception of it is never once distinctly brought out. And as a great deal is found there in direct confirmation of the view we have presented, we are fully entitled to consider it as involving a substantial repudiation of the other. No doubt heaven and earth are often represented in Scripture as a building of God; but, as Hengstenberg justly remarks,[2] 'there is not to be found in all Scripture a single passage in which the universe is described as *the* building or dwelling-place of God; so that the view of Bähr fails in its very foundation.' He further remarks that it provides no proper ground for explaining the

[1] *Symbolik*, vol. i. pp. 104, 105. [2] *Authentie*, ii. p. 639.

separation between the Holy and the Most Holy Place, and that Bähr has hence been obliged to put a false interpretation upon the furniture belonging to the Holy Place. As for the confirmation which the learned author seeks for the basis of his view, in the opinion of Philo and Josephus, as if that were the originally Jewish mode of contemplating the tabernacle, no one unbiassed by theory can regard it in any other light than as the fruit of that anxiety, which these writers constantly display, to bring the Jewish Scriptures and religion into some degree of conformity with the heathen philosophy. It is proper to note, however, that in his later treatise on the temple of Solomon (1848), Bähr has considerably modified his original view, and represents the sanctuary as a symbol of the covenant-relation of God to Israel, for holy aims and purposes; so that in the outer court there was a kind of concentrated covenant land, as in the sanctuary a like concentrated dwelling of Jehovah. In this later work also he recognised an organic connection between the Old and the New, rendering the one strictly typical of the other.

3. The work of Bähr has called forth a laboured defence of another view, equally unsupported in Scripture, and still more arbitrary—according to which the tabernacle was made in imitation of man as the image of God. This view had been briefly indicated by Luther, not as a formal explanation of the proper design and purpose of the tabernacle, but rather by way of illustration and similitude, when expounding the words of Mary's song: 'My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.' There, after mentioning the different divisions of the tabernacle, he says: 'In this figure there is represented a Christian man; his spirit is the Holy of Holies, God's dwelling in dark, faith without light; for he believes what he sees not. His soul is the Holy Place, where are the seven lights,—that is, all sorts of understanding, discernment, knowledge, and perception of corporeal and visible things. His body is the fore-court, which is open to all, so that every one can see what it does, and how it lives.' Bähr had justly said of this, that it was only an allegorical explanation, and intimated that he conceived it impossible to carry out such a view into the particulars. But a zealous

Lutheran, Ferdinand Friederich, offended at the slight thus put upon 'the words of the blessed Luther,' has undertaken a vindication of the view, in a volume of considerable size, and accompanied by twenty-three plates. The work contains some good remarks on the more objectionable parts of Bähr's system, yet adopts a number of its errors, displays throughout, indeed, the want of a sound discrimination, and utterly fails to establish the main point at issue. The objections given above to Bähr's view apply with increased force to this.

4. The view of what are distinctively called the typical writers, errs primarily and fundamentally in considering the tabernacle as too exclusively typical, in seeking for the adumbration of Christ and His salvation as the only reason of the things belonging to it. Hence no proper ground or basis was laid for the work of interpretation; and unless where Scripture itself had furnished the explanation, the most arbitrary and even puerile meanings were often resorted to, without the possibility of applying, on that system, any proper check to them. Not keeping in view the complex idea or design of the tabernacle, everything for the most part was understood personally of Christ; and even where a measure of discretion was observed in abstaining from too great minutiæ, and keeping in view the larger features of the Christian system, as in Witsius,[1] still all swims in a kind of uncertainty, because no care was taken to investigate the meaning of the symbols before they were interpreted as types.

5. The only remaining view requiring a separate notice is what is commonly regarded as the Spencerian, although Spencer did not originate it, but found its leading principles already laid down by Maimonides.[2] It proceeds on the ground of an accommodation in the grossest sense to the heathenish

[1] *Miscellanea Sacra.*

[2] He is substantially followed by many of the later Rabbis, who represent the tabernacle and temple as constructed with the view of imitating, and at the same time outdoing, the palaces of earthly monarchs. Various quotations may be seen in Outram. That from R. Shem Tob is the most distinct and graphic, and is held in great account by Spencer: 'God, to whom be praise, commanded a house to be built for Himself, such as a royal house is wont to be. In a royal house all these things are to be found of which we have spoken: namely, there are some to guard the

tendencies and dispositions of the people. The Egyptians and other nations had dwellings for their gods; it was not convenient or practicable at once to abolish the custom; and God must therefore, to prevent His people from lapsing into heathenism, suit Himself to this state of things, and have a tabernacle for His dwelling, with its appropriate furniture and ministering servants. We have already, in the introductory chapter, substantially met this view; as it rests upon the same false principles which pervade the whole system of Spencer. According to it, God accommodates Himself not merely to what is weak and imperfect in His creatures, but to what is positively wrong; and lowers and adjusts His requirements to suit their depraved tastes and inclinations. Consequently the views of God which such a structure was fitted to impart, and the services connected with it, must have been quite opposed to the spiritual nature of God, and an obstruction, rather than a help, to pious Israelites in their endeavours to worship and serve Him aright. It was not a temporary and fitting expedient to aid men's conceptions of divine things, and to render the divine service more intelligible and attractive; but a sop put into the mouth of a rude and heathenish people, to keep them away from the grosser pollutions of idolatry. God's house could never be reared on such a foundation.—Some of the elder typical writers, such as Outram,[1] trod too closely upon this view of the tabernacle, as regards its primary intention for Israel; and so also, we regret to say, does Dr. Kitto among recent writers.[2]

palace; others, whose part it is to do things belonging to the royal dignity, to prepare banquets, and do other things necessary for the monarch. There are others, besides, who serve with vocal and instrumental music. There is a place also for making ready victuals; a place for burning perfumes; a table also for the king, and an apartment appropriated to himself, where none are permitted to enter, excepting his prime minister, and those who are specially favoured by him. In like manner God,' etc.

[1] *De Sac.* lib. i. 3.

[2] *Hist. of Palestine*, i. 245–6.

SECTION THIRD.

THE MINISTERS OF THE TABERNACLE—THE PRIESTS AND LEVITES.

THE general divisions of the tabernacle, and even its particular parts and services, were so peculiarly connected with the persons who were appointed to tread its courts, that it is necessary, before considering the former, to understand distinctly the place which these latter held in the Mosaic dispensation, and especially how they stood related to God on the one hand, and to the people on the other. This section must therefore be devoted to the consideration of the Levitical priesthood.

I. It is somewhat singular, that the earliest notices we have of a priesthood in Scripture refer to other branches of the human family than that of the line of Abraham. The first person with whom the name of *priest* is there associated is Melchizedek, who is described as 'king of Salem, and priest of the Most High God.' To him Abraham, though the head of the whole chosen family, paid tithes of all, and thus virtually confessed himself to be no priest as compared with Melchizedek. Then, in the days of Joseph, we meet with Potipherah, priest of On, or Heliopolis in Egypt, and of the priests generally, as a distinct and highly privileged order in that country;[1] and a few generations later still, mention is made of Jethro, the priest of Midian. Not till the children of Israel left the land of Egypt, and were placed under that peculiar polity which was set up among them by the hand of Moses, do we hear of any individual, or class of individuals, holding the office of the priesthood as a distinct and exclusive prerogative. How, then, did they make their approach to God, and present their oblations? Did each worshipper transact for himself with God?

[1] Gen. xli. 45, xlvii. 22.

Or did the father of a family act as priest for the members of his household? Or was the priestly function among the privileges of the first-born? This last position has been maintained by many of the leading Jewish authorities (Jonathan, Onkelos, Saadias, Jarchi, Aben-ezra, etc.), and also by some men of great learning in Christian times (Grotius, Selden, Bochart, etc.). They have chiefly grounded their opinion on the circumstance of Moses having employed certain young men to offer the sacrifices, by the blood of which the covenant was ratified,[1] connecting this fact, on the one hand, with the profaneness of Esau in having despised his birthright, which is thought to have been a slighting of the priesthood, and, on the other, with God's special consecration of the first-born after their redemption from Egypt. This opinion, however, may now be regarded as almost universally abandoned. The consecration of the first-born on the eve of Israel's departure from Egypt did not, as we shall see, include their appointment to the priestly office; nor was this reckoned among the rights of primogeniture. These rights Scripture itself has plainly restricted to pre-eminence in authority among the brethren, and the possession of a double portion in the inheritance.[2] And it would appear, from the scattered notices of patriarchal history, that there was no bar then in the way of any one drawing near and presenting oblations to God, who might feel himself called to do so. So long, however, as the patriarchal constitution prevailed, it was by common consent felt due to the head of the family, as the highest in honour, and the proper representative of the whole, that he should be the medium of their communications with God in sacrificial offerings. By degrees, as families grew into communities, and the patriarchal became merged in more general and public authorities, the sacerdotal office also naturally came to be vested, at least on all great and special occasions, in the persons of those who occupied the rank of heads in their respective communities, or of others, who, being regarded as peculiarly qualified for exercising the priestly function, were expressly chosen and delegated to discharge it. So in particular with the chosen family. In earlier times each patriarch did the work of a sacrificer; but when they had grown into a

[1] Ex. xxiv. 5. [2] 1 Chron. v. 1–4.

multitude, and were going, in their collective capacity, to offer sacrifice to God, while they were primarily represented by Moses, whom God had constituted their official head, and who, therefore, alone properly did the part of a priest at the ratification of the covenant, by sprinkling the blood, they appear, as was natural, to have appointed certain of their number, pre-eminent in rank, in comeliness of person, or qualities of mind, to assist in priestly offices. These, no doubt, were the persons from whom Moses selected a few to furnish him with the blood of sprinkling on the occasion referred to, and who had previously been spoken of as a body under the name of priests.[1]

[1] Ex. xix. 22; and comp. Vitringa, *Obs. Sac.* i., *De Prærogativis Primogenitorum in Eccl. Vet.* This subject, and the closely related one of the consecration of the Levites in the room of the first-born, is so ably and satisfactorily discussed there, that little has been left for subsequent inquirers. Of the general practice in appointing persons to exercise priestly functions, where no separate order existed for the purpose, and which prevailed in common with God's more ancient worshippers and many heathen nations, he says, 'Nothing is more certain than that the ancients required sacrifices to be performed, either by princes and heads of families, or by persons singularly gifted in body and mind, as being deemed more deserving than others of the divine fellowship.' This holds especially of the ancient Greeks and Romans. Of the former, C. O. Müller says that 'the worship of a deity peculiar to any tribe was, from the beginning, common to all the members of the tribe; that those who governed the people in the other concerns of life, naturally presided over their religious observances, the heads of families in private, and the rulers in the community; and that it might be said with just as much truth, that the kings were priests, as that the priests were kings.' And so much was it the practice in the properly historical periods of Greece, to have priestly offices performed by means of public magistrates, or persons delegated by the community, that he does not think 'there ever was in Greece a priesthood, strictly speaking, in contradistinction to the laity.'—(*Introduction to Mythology*, pp. 187, 188, Trans.) Livy testifies that, among the early Romans, the care of the sacred things devolved upon their kings, and that after the expulsion of these, an officer was appointed for the purpose, with the name of Rex Sacrorum.—(L. ii. 2.) It was still customary, however, as is well known, for private families to perform their own peculiar sacrifices and libations to the gods. On special occasions, besides, persons were temporarily appointed for the performance of sacred offices, as on the occasion of the taking of Veiæ, thus related by Livy, v. c. xxii.: 'Delecti ex omni exercitu juvenes, pure lotis corporibus, candida veste, quibus deportanda Romam Regina Juno assignata erat, venerabundi templum iniere, primo religiose admoventes manus; quod id signum more Etrusco, nisi certæ gentis sacer-

Indeed, so far from wondering that there was no distinct class invested with the office of priesthood during the patriarchal period of sacred history, it should rather have been matter of surprise if any had appeared. For in those times everything in religion among the true worshippers of God was characterized by the greatest simplicity and freedom. They possessed as yet no temple, nor even any select consecrated place in which their offerings were to be presented, and their vows paid. Wherever they happened to dwell, in the open field, or under the shade of a spreading tree, they built an altar, and called upon the name of God. And it would have been a sort of anomaly, an insti-

dos, attrectare non esset solitus.' In Virgil we find: 'Rex Anius, rex idem hominum Phœbique sacerdos' (*Æn.* iii. 80); on which Servius remarks: 'Sane majorum hæc erat consuetudo, ut rex etiam esset sacerdos vel pontifex, unde hodieque Imperatores pontifices dicimus.' So also Aristotle, speaking of the heroic times, says: *στρατηγὸς γὰρ ἦν καὶ δικαστὴς ὁ βασιλεὺς, καὶ τῶν πρὸς τοὺς θεοὺς κύριος.*—(*Pol.* iii. 14.)

There was nothing peculiar, therefore, in the fact of Melchizedek having been at once a king and a priest. The only remarkable thing was, that among such a people he should have been a priest of 'the Most High God,' and so certainly called of God to the office, that even Abraham recognised his title to the honour. It is impossible with any certainty to trace the transition from this to that other state of things which prevailed in some ancient countries, and in which the priests existed as an entirely separate class—a distinct caste. Yet, in regard especially to Egypt, the country where such a state of things probably originated, the transition may have implied no very great change, and may have been quite easily effected. For it is now understood that the earlier kings there were *priest-kings*, either belonging to the priest caste, or held in great dependence by that body; that the land was originally peopled by a kind of priest colonies, who either appointed one of their number to rule in the name of a certain god, or at least formed, in connection with the ruler, the reigning portion of the community. The members of this caste consequently were the first proprietors of lands in each district. Even by the account of Herodotus, they appear still in his day to have been the principal landed proprietors; each temple in a particular district had extensive estates, as well as a staff of priests connected with it, which formed the original territory of the settlement, and were subsequently farmed out for the good of the whole: so that 'the families of priests were the first, the highest, and the richest in the country; they had exclusively the transacting of all state affairs, and carried on many of the most profitable branches of business (judges, physicians, architects, etc.), and were to a certain extent a *highly privileged nobility*.'—(Heeren, *Af.* i. p. 368, ii. p. 122–129; Wilkinson, i. 245, etc.)

tution at variance with the character of the worship and the general condition of society, if there had been so artificial an arrangement as a distinct order of persons appointed exclusively to minister in holy things.

But this being the case, does it not seem like a travelling in the wrong direction, to institute at last an order of priests for that purpose? Was not this to mar the simplicity of God's worship, and throw a new restraint around the freedom of access to Him? In one sense, unquestionably it was; and separating, as it did, between the offering and him in whose behalf it was presented, it introduced into the worship of God an element of imperfection which cleaves to all the sacrifices under the law. In this respect, it was a more perfect state of things which permitted the offerer himself to bring near his offering to God, and one that has, therefore, been restored under the Gospel dispensation. But, in other respects, the worship of God made a great advance under the ministration of Moses, and an advance of such a nature as imperatively to require the institution of a separate priesthood. So that what was in itself an imperfection became relatively an advantage, and an important handmaid to something better. The patriarchal religion, while it was certainly characterized by simplicity, was at the same time vague and general in its nature. The ideas it imparted concerning divine things were few, and the impressions it produced upon the minds of the worshippers must, from the very character of the worship, have been somewhat faint and indefinite. By the time of Moses, however, the world had already gone so far in the pomps and ceremonies of a false worship, that on that ground alone it became necessary to institute a much more varied and complicated service; and the Lord, taking advantage of the evil to accomplish a higher good, ordered the religion He now set up in such a manner as to bring out far more fully His own principles of government, and prepare the way more effectually for the work and kingdom of Christ. The groundwork of this new form of religion stood in the erection of the tabernacle, which God chose for His peculiar dwelling-place, and through which He meant to keep up a close and lively intercourse with His people. But this intercourse would inevitably have grown on their part into too great familiarity, and would thus have

failed to produce proper and salutary impressions upon the minds of the worshippers, unless something of a counteracting tendency had been introduced, fitted to beget feelings of profound and reverential awe toward the God who condescended to come so near to them. This could no otherwise be effectually done, than by the institution of a separate priesthood, whose prerogative alone it should be to enter within the sacred precincts of God's house, and perform the ministrations of His worship. And so wisely was everything arranged concerning the work and service of this priesthood, that an awful sense of the holiness and majesty of the Divine Being could hardly fail to be awakened in the most unthinking bosom, while still there was given to the spiritual worshipper a visible representation of his near relationship to God, and his calling to intimate communion with Him.

For the Levitical priesthood was not made to stand, as the priesthood of Egypt certainly stood, in a kind of antagonism to the people, or in such a state of absolute independence and exclusive isolation, as gave them the appearance of a class entirely by themselves. On the contrary, this priesthood in its office was the representative of the whole people in its divine calling as God's seed of blessing; it was a priesthood formed out of a kingdom of priests; and consequently the persons in whom it was vested could only be regarded as having, in the higher and more peculiar sense, what essentially belonged to the entire community. In them were concentrated and manifestly displayed the spiritual privileges and dignity of all true Israelites. And as these were represented in the priesthood generally, so especially in the person of the high priest, in whom again everything belonging to the priesthood gathered itself up and reached its culmination. 'This high priest,' to use the words of Vitringa,[1] 'represented the whole people. All Israelites were reckoned as being in him. The prerogative held by him belonged to the whole of them, but on this account was transferred to him, because it was impossible that all Israelites should keep themselves holy, as became the priests of Jehovah. But that the Jewish high priest did indeed personify the whole body of the Israelites, not only appears from this, that he bore

[1] *Obs. Sac.* i. p. 292.

the names of all the tribes on his breast and his shoulders,—which unquestionably imported that he drew near to God in the name and stead of all,—but also from the circumstance that when he committed any heinous sin, his guilt was imputed to the people. Thus, in Lev. iv. 3, "If the priest that is anointed sin to the trespass or guilt of the people" [improperly rendered in the English version, "according to the sin of the people."] The anointed priest was the high priest. But when he sinned, the people sinned. Wherefore? Because he represented the whole people. And on this account it was that the sacrifice for a sin committed by him had to be offered, as the public sacrifices were, which were presented for sin committed by the people at large: the blood must be brought into the Holy Place, and the body burnt without the camp.'

There was even more than what is here mentioned to convey the idea that the priesthood possessed only transferred rights: for as the sins of the high priest were regarded as the people's, so theirs again were regarded as his; and on the great day of atonement, when the most peculiar part of his work came to be discharged, he had, in their name and stead, to enter into the Most Holy Place with the blood of sprinkling, and thereafter confess all their sins and iniquities over the head of the live goat. On other occasions, also, we find this impersonation of Israel by the high priest coming distinctly out, as in Judges xx. 27, 28, where, not the people (as the construction in our version might seem to imply), but Phinehas, in the name of the people, asks, 'Shall I yet again go out to battle against the children of Benjamin, my brother?' and receives the answer, 'Go up, for to-morrow I will deliver them into thine hand.' Besides, in one most important respect, the priestly function was still allowed to remain in the hands of the people, even after the consecration of Aaron and his family. The paschal lamb, which might justly be regarded as in a peculiar sense the sacrifice of the covenant, was by the covenant people themselves presented to the Lord, and its flesh eaten; which was manifestly designed to keep up a perpetual testimony to the truth of their being a kingdom of priests. So Philo plainly understood it, when he describes it as the custom at the passover, 'not that the laity should bring the sacrificial animals to the altar, and the priests offer them, but the

whole people,' says he, 'according to the prescription of the law, exercise priestly functions, since each one, for his own part, presents the appointed sacrifices.'[1] And as thus the priestly functions of the people were plainly not intended to be destroyed by the institution of the Aaronic priesthood, but were only, at the most, transferred to that body, and represented in them, we can easily understand how pious Israelites, like the Psalmist, could read their own privileges in those of the priests, and speak of 'coming into the house of God,' and even of 'dwelling in it all the days of their life.'[2] Betokening, however, as the institution of such a priesthood did, a relative degree of imperfection on the part of the people, we can also easily understand how the spirit of prophecy, when pointing to a higher and more perfect dispensation, should have intimated the purpose of God to make the priestly order again to cease, by the unreserved communication to the people of its distinctive privileges: 'Ye shall be named the priests of the Lord, men shall call you the ministers of our God.'[3] This purpose began to be realized from the time that, through the grace of the Lord Jesus Christ, believers were constituted a 'royal priesthood, to offer up spiritual sacrifices to God,' and is destined to be realized in the fullest sense in the future kingdom of glory, when the redeemed shall be able with one voice to say, 'Thou hast made us kings and priests unto our God.'

The relation, then, in which the Levitical priesthood stood to the people still consisted with the preservation, to a considerable extent, of their spiritual privileges. Even through such an institution they could see the dignity of their standing before God, and their right to hold near fellowship with Him. But if, in this part of the arrangement, care was taken to keep up a sense of the grace and condescension of God toward the whole covenant people, care was also taken, on the other hand, by means of the priesthood's peculiar relation to God, to keep up a sense of His adorable majesty and untainted righteousness; for however the people were warranted to regard themselves as admitted

[1] *Vita Mosis*, iii. p. 686. [2] Ps. v. 7, xxvii. 4, etc.

[3] Isa. lxi. 6, lxvi. 21; Jer. xxxiii. 22; on which last see Hengstenberg's *Christol.*, as also on Zech. iii. 1, for some good remarks on the subject now under discussion.

by representation into the dwelling-place of God, they were yet obliged personally to stand at an awful distance. One tribe alone was selected and set apart to the office of handling the things that concerned it. But not even the whole of this tribe was permitted to enter the sacred precincts of God's house, and minister in its appropriate services. That honour was reserved for one family of the tribe—the family of Aaron; and even the members of that family could not be allowed to discharge the duties of their priestly office without the most solemn rites of consecration; nor, when consecrated, could they all alike traverse with freedom the courts of the tabernacle: one individual of them alone could pass the veil into its innermost region, the presence-chamber of God, and he only in such a manner as must have impressed his soul with the intense sanctity of the place, and made him enter with trembling step. Guarded by so many restrictions, and rising through so many gradations, how high must have seemed the dignity, how sublime and sacred the privilege, of standing in the presence of the Holy One of Israel, and ministering before Him! And as regards the people generally, how clearly did all show, that while God dwelt among them, He was yet at some distance from them! At once a manifested and a concealed God! in whose courts the darkness still intermingled with light, and fear alternated with love.

II. But we must now inquire into the leading characteristics of this priestly office: what peculiarly distinguished those who exercised it from the nation at large? Nothing for certain can here be learned from the name (כֹּהֵן, *cohen*), the derivation of which is differently given by the learned, and the original import of which cannot now be correctly ascertained. But looking at their position and office in a general light, we cannot fail to regard them as occupying somewhat of the place of God's friends and familiars.[1] Their part was not to do much in the way of

[1] Vitringa (*Obs. Sac.* i. p. 272) gives this even as the radical signification of the name *cohen*, 'familiarioris accessionis amicum,' appealing for proof to Isa. lxi. 10. In this he followed Cocceius, who makes the fundamental idea of the verb to be that of drawing near to a superior. Many, after Kimchi, understand it of the performing of honourable and dignified service; while many again in recent times resort to the Arabic, and find

active and laborious service, but rather to receive and present to God, as His nearest friends and associates, what properly belonged to Him. And on this account also was a great proportion of the sacrifices divided between God and them; and the shew-bread, as well as other meat-offerings, were consumed by them, there being such a close relationship and intimacy between them and God, that it might be regarded as immaterial whether anything were appropriated by them, or consumed on the altar of God. But there were evidently three elements entering into this general view of their position and office, which together made up the characteristics of the priestly calling, and which are distinctly brought out as such in the description given by Moses on the occasion of Korah's rebellion: 'And he spake unto Korah, and unto all his company, saying, To-morrow the Lord will show who is His, and who is holy; and whom He makes to draw near to Him: and him whom He chooses will He make to draw near to Himself.'[1] There can be no doubt, from the connection in which this stands, that it was intended to be a description of the properties or personal characteristics of a divine calling to the priesthood; for it was intended to meet the assumption of Korah and his company, that as the whole congregation was holy, they had an equal right with Aaron to enter into the tabernacle of God, and minister in holy things. The person to whom such a right belonged, must be in a peculiar sense the choice or property of God—must be a possessor of holiness, and have the privilege of drawing near to God; and these qualities, it was declared, belonged to the family of Aaron as to no other. It could only be, however, as having these things in *a peculiar sense* that the Aaronic priesthood were here meant to be characterized; for they were also the characteristics of the congregation generally as a kingdom of priests, and are mentioned as such in the 19th of Exodus. The people

the sense of discovering secret things, prophesying, which they consider as the original one.—(Pye Smith on *Priesthood of Christ*, p. 82.) There can be no doubt, however, that, whether from usage or from original meaning, the word came to convey the idea of something like a familiar or chosen friend and counsellor. Hence David's sons being *priests* (2 Sam. viii. 18), is explained in 1 Chron. xviii. 17 by their being *at the hand* of the king.

[1] Num. xvi. 5.

are there described as having been 'brought unto God,' as being chosen for 'a peculiar treasure to Him,' and as 'an holy nation.' So that everything was affirmed to be theirs which was peculiarly to distinguish the family of Aaron. And there can be no doubt that it was on the ground of this passage, which had made a deep impression upon all the people, that the rebellion of Korah was raised. The differences were those of degree, not of kind; but still, as matters now stood, they were differences on the side of the family of Aaron.

(1.) They were in a peculiar sense God's property, or the objects of His election—for these two expressions properly involve but one idea. The choice of God, as well in respect to the priesthood as to the people at large, exercised itself in selecting a particular portion from the general property of God, to be His peculiar possession. As thus chosen and set apart for God, Israel was His heritage among the nations; and as similarly chosen and set apart for the special work of the priesthood, the family of Aaron was His heritage in Israel. The privilege was to be theirs of drawing peculiarly near to God, and their first qualification for using it was that they were the objects of His choice. Their designation and appointment must be from above—not assumed as of their own authority, or derived from the choice of their fellow-men—'for no man taketh this honour unto himself, but he that is called of God, as was Aaron.'[1] Referring to this, and recognising in it the essential distinction of every true Israelite, the Psalmist says, 'Blessed is the man *whom Thou choosest*, and causest to approach unto Thee, that he may dwell in Thy courts.'[2] The grounds of the divine choice in the case of Aaron are nowhere given; nor even when Korah contested with him the right to the office, did the Lord condescend to assign any reason for having selected that family in preference to the other families of Israel. He wished His own election to be regarded as the ultimate ground of the distinction; and by making the office hereditary in the family of Aaron, He kept the appointment for all coming time, as it were, in His own hands. This does not, however, preclude the possibility of such ostensible grounds of preference existing in Aaron and his family, as might have been sufficient to commend

[1] Heb. v. 4. [2] Ps. lxv. 4.

the divine choice to the people; such as his distinguished rank as the first-born of the house to which Moses belonged, the services he had already rendered to the cause of Israel, or his personal fitness for the office. But there is no authority for holding, with Philo, Maimónides, and other Jewish writers, that the priesthood was conferred on this family as a reward for their zeal and devotedness to the service of God. So far from this, at the very time when the appointment of Aaron was intimated to Moses, he was going along with the people in the worship of the golden calf.[1]

(2.) The second element in the distinctive properties of the priesthood was the possession of holiness. Expressly on the ground of holiness being the general characteristic of the people, did the company of Korah assert their claim to the prerogatives of the priesthood; and on this point especially was the trial by means of the twelve rods laid up before the Lord designed to bear a decisive testimony. The rod of the house of Aaron alone being made to bud, and blossom, and yield almonds, was a visible miraculous sign from heaven, of a holiness belonging to the family of Aaron, which did not belong to the congregation at large. For what is holiness but spiritual life and fruitfulness? And of this there could not be a more natural emblem than a rod flourishing and yielding fruit after its kind. Such singular and pre-eminent holiness became those who were to be known as the immediate attendants and familiars of Jehovah, who revealed Himself as 'the Holy One of Israel.' Hence, not only is it said in the general, that 'holiness becometh God's house,'—that is, those who dwell and minister in its courts,—but Aaron is called by way of distinction 'the saint of the Lord;' and the law enjoins with special emphasis respecting the priests as a body, that they should be 'holy unto their God:' 'for,' it is added, 'I the Lord, that sanctify you, am holy.'[2] Hence also, as holiness in the priesthood derived the necessity of its existence from the holiness of the Being whose attendants they were, it must have

[1] Spencer, *De Leg.* lib. i. c. 8, concurs with the Jewish writers in the reason they assign, and quotes Philo with approbation: naturally enough, as his grand reason for the institution of the priesthood was simply the prevention of idolatry!

[2] Ps. xciii. 5, cvi. 16; Lev. xxi. 8.

been holiness of the same character and description as His; the law of the ten commandments, which was the grand expression of the one, must undoubtedly have been intended to form the fixed standard of the other. It was an excellence which, however it might be symbolized by outward things, could not possibly be formed of these, but must have been a real and personal distinction. This is forcibly brought out in the description given of the character of those who were originally appointed to fill the sacred functions of the priesthood in Mal. ii. 1–7; and it is also clearly implied in the threatenings uttered against the house of Eli, and their ultimate degradation and ruin, on account of the *moral* impurities into which they fell.[1] Their wicked course of life disqualified them from holding the sacred office, which must therefore have indispensably required purity in heart and conduct.

(3.) The last distinction belonging to the priesthood was their right to draw near to God,—a right which grew out of their election of God, and their eminent holiness, as the end and consummation to which these pointed. The question in the rebellion of Korah was, Who were in such a sense chosen by God, and holy, as to be privileged to draw near to Him? And the decision of God was given on the two former, with a special respect to this latter prerogative: 'And him whom He chooses will He make to draw near to Himself.' Hence 'those who draw near to Jehovah' is not uncommonly given as a description of the priests;[2] and the distinctive priestly act in all sacrificial services is called 'the bringing near' (הקריב); as also the thing sacrificed is called, in its most general designation, *corban* (קרבן)—the thing brought near, offering. On this account, what is mentioned in one place as 'an offering of burnt-offerings,' is described in another as a 'bringing near' of them.[3] But this right of the priesthood to come into the immediate presence of God, and submit to His acceptance the gifts and offerings of the congregation, of necessity involved the idea of their occupying an intermediate position between God and the people, and gave to their entire work the character of a media-

[1] 1 Sam. iii. 11–13.
[2] Ex. xix. 22; Lev. xxi. 17; Ezek. xlii 13, xliv. 13.
[3] 2 Sam. vi. 17; 1 Chron. xvi. 1.

tion. 'They were ordained for men in things pertaining to God,' charged to a certain extent with the interests of both parties, but having especially to transact with God in the behalf of those whom sin had removed to a distance from Him. Through them the families of Israel were blessed, as through Israel—the kingdom of priests—all the families of the earth were to be blessed. In the high priest alone, however, was this function fully realized, as was plainly indicated by the outward distinctions held by him above the other priests, as well as above the people at large. 'For to the outward of the high priest it belonged: First, that while the people, remaining at a greater or less distance from the sanctuary, approached to it only at befitting times, the high priest, on the contrary, was always in the midst—so that though his functions were few, and confined to certain times, yet his whole existence appeared consecrated; and, secondly, that though the people presented their offerings to God by the collective priesthood, still the sacrifice of the great day of atonement was necessary as an universal completion of the rest; and this the high priest alone could present. The idea, therefore, of his office seems to be, that while to the Jewish people their national life appeared as an alternation of drawing near to God, and withdrawing again from Him, the high priest was the individual whose life, compared with these vacillating movements, was in perpetual equipoise; and as the people were always in a state of impurity, he was the only person who could present himself as pure before God.'[1]

III. It was not, however, the sole end of the appointment of the priesthood, to represent the people in the sanctuary, and mediate between them and God in holy things. It belonged also to their office to secure the diffusion among the people of sound knowledge and instruction; so that there might be a right understanding among the people of the nature of God's service, and a fitness for entering in spirit into its duties, while the priests were personally employed in discharging them. A certain amount of such knowledge was necessary, in order that the people might be disposed to bring their gifts and offerings

[1] Schleiermacher's *Glaubenslehre*, as quoted by Tholuck, in Diss. ii., in Com. on Ep. to Hebr., *Bib. Cabinet*, xxxix. p. 265.

at suitable times; and a still greater, that, in the presentation of these by the hand of the priests, they might be blessed as acceptable worshippers. With the oversight of this, therefore, so nearly connected with their sacred employments about the tabernacle, the priesthood were charged: 'And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.'[1] So again in Deut. xxxiii. 10, 'They shall teach Jacob Thy judgments, and Israel Thy law.' The words of Malachi also are express on this point: 'For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts.'[2] As a teacher, he had a divine mission to accomplish; and it was hence justly charged against the priesthood of his day by the prophet, as an entire subversion of the great end of their appointment, that instead of teaching others the law, 'they caused many to stumble at it.' The prophet Hosea even ascribes the general ruin to their neglect of this part of their functions: 'My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me.'[3]

The office of the priesthood thus necessarily involved somewhat of a prophetical or teaching character; and in after times, when those destined lights of Israel became themselves sources of darkness and corruption, prophets were raised up, and generally from among the priesthood, for the express purpose of correcting the evil, and supplying the information which the others had failed to impart. It is plain, however, that even if the priests had been faithful to this part of their calling, they were quite inadequate, from their limited number, to be personally in any proper sense the teachers of all Israel. It is true, they enjoyed peculiar advantages for this in the frequent recurrence of the stated feasts, which caused the people to assemble in one place thrice every year, and kept them on each returning solemnity for a week at the very centre of priestly influence. But much beside what could then be accomplished would require to be done, to diffuse a sufficient acquaintance with the law of God, and give instruction from time to time concerning numberless cases of doubt or difficulty, which in

[1] Lev. x. 11. [2] Ch. ii. 7. [3] Ch. iv. 6.

daily life would be certain to arise. On this account, more particularly, were the Levites associated with the priesthood, and planted at proper distances in certain cities throughout the tribes of Israel. They were 'given to Aaron and his sons,' to minister unto him in subordinate and preparatory offices, while he was doing the service of the tabernacle, and generally 'to execute the service of the Lord.'[1] In fulfilling this appointment, it fell to them to keep the tabernacle and its instruments in a proper state for the divine service, to bear its different parts when removing from place to place, to occupy in later times the post of door-keepers in the temple, to take part in the musical arrangements connected with the public service, to assist at the larger feasts in the killing and flaying of victims, etc.[2] But separated as the Levites were from secular employments, without lands to cultivate, and 'wholly given to the service of the Lord,' it was obviously but a small number of them who could be regularly occupied with such ministrations about the sanctuary; and as both their abundant leisure and their dispersion through the land gave them many opportunities of acting as the spiritual instructors of the people, it must have been chiefly through their instrumentality that the priests were to keep the people acquainted with the statutes and judgments of the Lord. This is clearly implied, indeed, in those passages which speak most distinctly of the obligation laid upon the priesthood to diffuse the knowledge of the law, and which refer equally to the priests and the Levites. Thus their common calling to 'teach Jacob God's judgments, and Israel His law,' is announced in the blessing of Moses upon the whole tribe;[3]

[1] Num. iii. 5–10, viii. 11. They were given to Aaron, the Lord's familiar, as a sacrifice offered up and consecrated to the Lord in the room of the first-born. The first-born, at the deliverance from Egypt, had represented all the people,—in them, all the people were redeemed; so now the people, when substituting the Levites in their place, had to lay their hands on their heads, and Aaron waved them before the Lord as an offering; and as originally God accepted the blood of the lamb for the blood of the first-born, so now He accepted a burnt-offering and a sin-offering for the Levites, on which they had to place their hands.—(Num. iii. and viii.)

[2] 1 Chron. xxiii. 28–32; 2 Chron. xxxv. 6, 11.

[3] Deut. xxxiii. 8–11.

and in Malachi the failure of the priesthood to instruct the people in divine knowledge, and their guilt in causing many to err from the law, is called a 'corruption of the covenant of Levi.'

Common discretion and self-interest, concurring with the principles of piety, tended to enforce upon them this obligation, and counselled the employment of active measures for the diffusion of divine knowledge by the instrumentality of the Levites. If these possessed the spirit of their office as men dedicated to the Lord's service, in subordination to the priesthood, they must have felt it their duty to prepare the minds of the people for the solemnities of the tabernacle-worship, much more than to have the instruments and materials of service properly adjusted. A moment's reflection must have taught them that their services, as ministering helps, to promote the ends of the priesthood, were greatly more necessary for the one purpose than the other. But if higher considerations should fail to influence them in the matter, they were still urged to exert themselves in this direction from a regard to their own comfortable maintenance, which was made principally to depend upon the tithes and offerings of the people. The chief source of revenue was the tithe, which belonged to the tribe of Levi, from their being more peculiarly the Lord's; the whole property being represented by the number ten, and one of these being constantly taken as a tribute-money or pledge, that the whole was held in fief or dependence upon Him. Then, out of this tithe accruing to the entire tribe, another tithe was taken and devoted to the family of Aaron, as the peculiarly sacred portion of the tribe. But for the actual payment of these tithes and the other offerings of the people in which they had a share, the priests and Levites were dependent on the enlightened and faithful consciences of the people. The rendering of what was due, was simply a matter of religious obligation; and where this failed, the claim could not be enforced by any constraint of law. It consequently became indispensable to the very existence of the sacred tribe, that they should be at pains to preserve and elevate the religious sense of the community, as with this their own respect and comfort were inseparably connected. And when they proved unfaithful to their charge, as the representa-

ives of God's interest, and the expounders of His law among he people (as they appear to have done in the age of Malachi), heir sin was visited upon them, in just retribution, by a withrawal on the part of the people of the appointed offerings. So that, although nothing was said as to the particular means proper to be employed for the purpose, there can be no doubt that the obligation was imposed upon the priesthood to be partly themselves, and still more through their ministers the Levites, the teachers of the people in divine knowledge. The proper discharge of the priestly, presupposed and required a certain discharge of the prophetical function; and prophets, as extraordinary messengers, after having been occasionally sent to reprove their unfaithfulness and rouse them from their lethargy, were at last instituted as a distinct and separate order, only to supply what was found to be a lack of service on the part of those regular instructors. Indeed, as the members of the prophetical order seem generally to have been taken from the tribe of Levi, the institution of that order may be regarded as a perfecting of the Levitical office in one of its departments of duty.[1]

IV. Now, the outward and bodily prescriptions which were given respecting the priesthood were merely intended to serve, by their observance, as symbolical expressions of the ideas we

[1] Vitr. *Synag. Vet.* lib. i. Pt. 2, c. 8, where also see various Jewish authorities in proof of the calling of the Levites to be teachers and expounders of the law, and especially one from Baal Hattarim, which expressly assigns this as the reason of the dispersion of the Levites among the Israelites (dispergentur per omnes Israelitas ad docendam legem). See also Movers' *Kronik*, p. 300, and Graves *On Pent.* ii. Lec. 4. Michaelis (*Com. on Laws of Moses*, i. art. 35, 52) has asserted that a great many civil and literary offices belonged to the priests and Levites—that they were not only ministers of religion, but physicians, judges, scribes, mathematicians, etc., holding the same place in Israelitish that the Egyptian priesthood did in Egyptian society—and that on this account alone were such large revenues assigned them. This view has been too often followed by divines, especially by the rationalist portion of them, and is still too much countenanced, as in Kitto's *Bib. Cyclop.*, art. *Priest*, and even by Mr. Taylor in his *Spiritual Despotism*, p. 99. It is entirely, however, without foundation, and has been thoroughly disproved by Bähr (*Symbolik*, ii. pp. 34, 53), and by Hengstenberg, who has shown that the Levites, as well as the priests, were set apart only for re-

have seen to be involved in the nature of their calling and office. It is not necessary for us to enter into any minute detail concerning them; and we shall content ourselves with briefly noticing some of the leading points.

(1.) There were, first, personal marks and distinctions of a bodily kind, the possession of which was necessary to qualify any one for the priesthood, and the absence of which was to prove an utter disqualification. These, therefore, being manifestly given or withheld by God, bore upon the question of the individual's election; and when not possessed, bespoke his rejection of God in the peculiar sense required for the priestly office. Such were all kinds of bodily defects; it was declared a profanation of the altar or the sanctuary, for any one to draw near in whom they appeared.[1] Not that the Lord cared for the bodily appearance in itself, but through the body sought to convey suitable impressions regarding the soul. For completeness of bodily parts is to the body what, in the true religion, holiness is to the soul. To the acquirement or the promotion of this holiness, as the perfection of man's spiritual nature, the whole of the Mosaic institutions were bent. And as signs and witnesses to Israel concerning it, those who occupied the high position of being at once God's and the people's representatives, must bear upon their persons that external symbol of the spiritual perfection required of them.[2] The age prescribed for

ligious purposes, and that in particular the civil constitution as to judges, as settled by Moses, was merely the revival and improvement of that patriarchal government which had never been altogether destroyed in Egypt.—(*Authentie*, ii., pp. 260, 341, 654, etc.) There can be no doubt that the Egyptian and Indian priests held many of the offices referred to; that their political went hand in hand with their religious influence; and that, especially in Egypt, the most fertile lands belonged to them, with many other lucrative privileges. It was very different with the Levitical priesthood, who had no lands worth naming, and were chiefly dependent upon the offerings of the people for their livelihood; so that they are commended to the care of the people as objects of kindness with the widow and orphan (Deut. xii. 12, xvi. 11, 14), and were often, from the low state of religion, in comparative want.

[1] Lev. xxi. 16–24.

[2] The Greeks and Romans, it is well known, were very particular in regard to the corporeal soundness and even beauty of their priests. Among the former, every one underwent a careful examination as to his

the Levites (which was not necessarily, but usually, perhaps, was the rule also for the priests) entering upon their office, and again ceasing from active service, carried substantially the same meaning. It comprehended the period of the natural life's greatest vigour and completeness, and, as such, indicated that the spiritual life should be in a corresponding state. The age of entry is stated in Num. iv. at thirty, while in chap. viii. twenty-five is given; but the former has respect simply to the work of the Levites about (not *at* or *in*) the tabernacle, in transporting it from place to place; the latter speaks of the period of their entering on their duties generally; and it would seem that the practice latterly made it even so early as twenty.[1]

(2.) Then, certain restrictions of an external kind were laid upon the priests, as to avoiding occasions of bodily defilement; such as contact with the dead, excepting in cases of nearest relationship; cutting and disfiguring the hair of the beard, as in times of mourning; marrying a person of bad fame, or one that had been divorced. And the high priest, as being in his own person the most sacred, was still further restricted, so that he was not to defile himself even for his father or mother, and should marry only a virgin. These observances were enjoined as palpable symbols of the holiness in social life, which became those who stood so near to the Holy One of Israel. Occupying the blessed region of life and purity, they must exhibit, in their external relations and deportment, the care and jealousy with which it behoves every one to watch against all occasions of sin, who would live in fellowship with the righteous Jehovah.

(3.) The garments appointed to be worn by the priesthood

bodily frame before he entered on the priestly office; and among the Romans there are instances of persons resigning the office on receiving some corporeal blemish—such as M. Sergius, who lost his hand in the defence of his country. But holiness was not the perfection aimed at in those religions; and such regard was paid to bodily completeness merely because it was thought a token of divine favour, and an omen of good success. Hence Seneca, *Controv.* iv. 2: Sacerdos non integri corporis quasi mali ominis res vitanda est. See Bähr, ii. p. 59.

[1] 1 Chron. xxiii. 27; 2 Chron. xxxi. 17. Hengstenberg, *Authentie*, ii. p. 393; Relandi *Antiq.* ii. 6, 3; Lightfoot, *Op.* ii. p. 691.

in their sacred ministrations were also, in some respects, strikingly expressive of the holiness required in their personal state, while in certain parts of the high priest's dress other ideas besides were symbolized. The stuff of all of them was linen, and, with the exception of the more ornamental parts of the high priest's dress, must be understood to have been white. They are not expressly so called in the Pentateuch, but are incidentally described as white in 2 Chron. v. 12; and such also was known to be the usual colour of the linen of Egypt, as worn by the priests. The coolness and comparative freedom from perspiration attending the use of linen garments, had led men to associate with them, especially in the burning clime of Egypt, the idea of cleanliness. Their symbolical use, therefore, in an ethical religion like the Mosaic, must have been expressive of inward purity; and hence, in the symbolical language of Revelation, we read so often of the white and clean garments of the heavenly inhabitants, which are expressly declared to mean 'the righteousness of saints.'[1] Hence also, on the day of atonement, the plain white linen garments which the high priest was to wear, are called 'garments of holiness'—evidently implying that holiness was the idea more peculiarly imaged by clothing of that description. It was this idea, too, that was emblazoned in the plate of gold which was attached to the front of the high priest's bonnet or mitre, by the engraving on it of the words, 'Holiness to the Lord.' This became the more necessary in his case, on account of the rich embroidery and manifold ornaments which belonged to other parts of his dress, and which were fitted to lessen the impression of holiness, that the fine white linen of some of them might otherwise have been sufficient to convey. The representative character of the high priest was symbolized by the breastplate of the Ephod, which in twelve precious stones bore the names of the tribes of the children of Israel, indicating that in their name and behalf he appeared in the presence of God. The Urim and Thummim (*lights and perfections*) connected with the breastplate, if not identical with it, and through which, in cases of emergency, he obtained unerring responses from Heaven, bespoke the spirit of wisdom and revelation in the mind and will of God, with which

[1] Rev. xix. 8, iv. 4, vi. 11, etc.

he should be endowed to fit him for giving a clear direction to the people in times of deepest moment, and the perfect rectitude of the decisions he was to be the instrument of conveying to them.—The girdle with which his flowing garments were bound together, denoted the high and honourable service in which he was engaged; and the bells and pomegranates, which were wrought upon the lower edge of the tunic below the Ephod, bespoke the distinct utterances he was to give of the divine word, and the fruitfulness in righteousness of which this should be productive. Finally, the fine quality of the stuff of which all the garments of the priests were made, and the gold, and diversified colours, and rich embroidery appearing in the ordinary garments of the priesthood, expressly said to have been for ornament and beauty, were manifestly designed to express the elevated rank and dignity of those who are recognised by God as sons in His house, permitted to draw near with confidence to His presence, and to go in and out before Him.[1]

(4.) Lastly, the rites of consecration proclaimed the necessity of holiness—a holiness not their own, but bestowed on them

[1] Ex. xxviii. 40. I have not specified in detail the different parts of the priest's garments: they consisted, in the case of the priesthood generally, of breeches or drawers of linen, a coat or tunic reaching from the neck to the ankles and wrists, an embroidered girdle, and a mitre or turban (the usual parts, in fact, of an Oriental dress). But in the case of the high priest, there were, beside these, a mantle or robe of blue, worn over the inner coat or tunic, and immediately under the ephod; then the ephod itself, a sort of short coat, very richly embroidered and ornamented, with its corresponding girdle and breastplate, with the Urim and Thummim, which was regarded as the peculiar and distinctive garment of the high priest, who is thence often described as he 'who wore the ephod.' (Common linen ephods, however, were worn by the priests generally, and sometimes even by laymen.) That there was much in these garments peculiar to the Israelites, and differing from what existed in Egypt, we think Bähr has sufficiently established. For example, the tunics of the Egyptian priests appear to have reached only from the haunch to the feet, leaving the upper part naked; the mitres were of a different shape, and fell back upon the neck; the girdle seems not to have been used, but they wore shoes, and on great occasions leopard skins, which the Israelitish priests did not.—(*Symbolik*, ii. p. 92.) It is clear, therefore, there could be no slavish imitation, as Spencer and others have laboured to show. Yet this by no means proves

by the grace of God; and following upon this, and flowing from the same source, a plentiful endowment of gifts for their sacred office, with the manifest seal of Heaven's fellowship and approval. They were first brought to the door of the tabernacle and washed—as in themselves impure, and requiring the application of water—the simplest and commonest element of cleansing. Then, the body being thus purified, the pontifical garments were put on; and on the high priest first, afterwards on the other priests, was poured the holy anointing oil, which ran down upon their garments.[1] And in the case of the sons the anointing is declared to have constituted them 'an everlasting priesthood through all their generations'[2]—meaning, apparently, and as has been commonly understood, that the act did not need to be renewed in respect to the ordinary members of the priesthood. This was the peculiar act of consecration, and symbolized the bestowal upon those who received it, of the Spirit's grace, so as to make them fit and active instruments in discharging the duties of God's service. As such anointing had already stamped the tabernacle as God's hallowed abode, so now did it hallow them to be His proper agents and

that there might not have been in some leading particulars the same symbols employed to represent substantially the same ideas. That this was the case in regard to the white linen garments, seems indisputable; Spencer's proofs there, as Hengstenberg remarks against Bähr (*Egypt and Books of Moses*, p. 146), are quite conclusive. Such dresses were peculiar only to the priests of Egypt and Palestine as symbolic of cleanliness or purity; hence the former were called by Juvenal 'grex liniger,' by Ovid 'linigera turba,' by Martial 'linigeri calvi,' by Seneca 'linteali senes.'—(Spencer, *de Leg.* lib. iii. c. 5, § 2.) There does seem also to have been a reference in the Urim and Thummim to the practice in Egypt of suspending the image of the goddess Themi, who was honoured under the twofold character of truth and justice, from the neck of the chief judge.—(See Hengstenberg as above, p. 150, with the quotations there, especially from Wilkinson.) Still there was a very characteristic difference, in that the high priest did not act properly as a judge, but as a spiritual servant of God, and was only represented as having a sure revelation if he faithfully waited upon God, and sought in earnest to guide the people into the right knowledge of God, and a true judgment of matters as between them and God. For direct consultation with God, the Urim and Thummim seems only to have been used in cases of emergency, when ordinary resources failed. And what it was precisely, or how responses were obtained by it, cannot now be ascertained.

[1] Ex. xxviii. 21, xxx. 30, etc. [2] Ex. xl. 15.

servitors within its courts.[1] But, different from the senseless materials of the tabernacle, these anointed priests have consciences defiled with the pollution and laden with the guilt of sin. And how, then, can they stand in the presence of Him who is a consuming fire to sinners, and minister before Him? The more they partook of the unction of the Holy One, the more must they have felt the necessity of another kind of cleansing than they had yet received, and raised in their souls a cry for the blood of atonement and reconciliation. This, therefore, was what was next provided, and through an entire series of sacrifices and offerings they were conducted, as from the depths of guilt and condemnation, to what indicated their possession of a state of blessed peace and most friendly intercourse with God. Even Jewish writers did not fail to mark the gradation in the order of the sacrifices. 'For first of all,' says one of them, 'there was presented for the expiation of sin the bullock of sin-offering, of which nothing save a little fat was offered (on the altar) to God (the flesh being burned without the camp); because the offerers were not yet worthy to have any gift or offering accepted by God. But after they had been so far purged, they slew the burnt-offering to God, which was wholly laid upon the altar. And after this came a sacrifice like a peace-offering (which was wont to be divided between God, the priests, and the offerers), showing they were now so far received into favour with God, that they might eat at His table.'[2]

This last offering is called the 'ram of consecration,' or of 'filling,' because the portions of it to be consumed upon the altar, with its accompanying meat-offering, were put into Aaron's hands, that he might present and wave them before the Lord. Being counted worthy to have his hands filled with these, the representatives of what he was to be constantly presenting and eating before the Lord, he was thereby, in a manner, installed in his office. But first he had to be sprinkled with the blood of the victim—the blood in which the life is, and which, after being sprinkled on the altar, and so uniting him to God, was applied to his body, signifying the convey-

[1] See before, p. 246.

[2] R. Levi Ben Gerson, as quoted by Outram, *De Sac.* p. 56.

ance of a new life to him, a life out of death from God, and in union with God. Nor was Aaron's body in the general only sprinkled with this holy life-giving blood, but also particular members apart:—his right ear, to sanctify it to a ready and attentive listening to the law of God, according to which all His service must be regulated; his right hand, and his right foot, that the one might be hallowed for the presentation of sacred gifts to God, and the other for treading His courts and running the way of His commandments. And now, to complete the ceremony, he receives on his person and his garments a second anointing—not simply with the oil, but with the oil and this blood of consecration mingled together—symbolizing the new life of God, in which he is henceforth to move and have his being, in conjunction with the Spirit, on whose softening, penetrating, invigorating influence all the powers and movements of that divine life depend. So that the Levitical priesthood appeared emphatically as one coming 'by water and by blood.' It spoke aloud, in all its rites of consecration, of sin on man's part, and holiness on God's. The memorials of human guilt, and the emblems of divine sanctity, must at once meet on the persons of those who exercised it.

The full meaning, however, of the offerings connected with the consecration of the priests will only appear when we have considered the various kinds of sacrifices employed on the occasion. It is enough at present to have given the general import. The whole was repeated seven times, on as many successive days—because seven was the symbol of the oath or covenant, and indicated here that the consecration to the priestly office was a strictly covenant transaction. That it was done, not merely seven times, but on seven successive days, might also be intended to indicate its completeness—a week of days being the shortest complete revolution of time. That the parts of the peace and the bread-offering, which were put into Aaron's hand, and which were to be his for ever, were burnt on the altar, and not eaten by Moses (who here acted, by virtue of his special commission, as priest), may have simply arisen from Moses not being able to eat the whole; he had to eat the wave bread, which might be enough; hence also what remained over of the parts given to Aaron to be eaten, were to be

t.[1] We see nothing, therefore, in that arrangement to be ded as a difficulty, though Kurtz has noted it as one.[2] The ı of the second anointing we have explained substantially Baumgarten, and not differing very materially from Bähr.[3] :annot, with Mr. Bonar,[4] regard the first anointing as the cration of the *man*, and the second as that of the *priest;* t the first as well as the second, Aaron had on the priest's ents, and nothing could more distinctly intimate that what afterwards done had respect to him as priest. The fire ı came out from before the Lord and consumed the burnt-ng on the altar, the first which Aaron presented for the e,[5] was the solemn seal and recognition of Heaven to the and work of the high priest. It inaugurated not Aaron ly, but the priesthood generally of the covenant, as the of God. The rites of consecration differ materially from used in Egypt. In particular, the shaving of the whole which was practised in Egypt every three days,[6] and kept ead as well as the body generally bald, was entirely omitted It was done at first, but only then, with the Levites,[7] as :t of cleansing, along with the sprinkling of water and ing of the clothes. It hence appears to have been re-:d as a symbol of an inferior kind, as the consecration of evites was much less solemn than that of the priests.

'. In applying now what was ordained respecting the Levi-priesthood to the higher things of Christ's kingdom, we indeed, everywhere a shadow of these, but 'not the very e' of them. The resemblances were such as imperfect, ly materials, and an instrumentality of sinful beings, could nt to the heavenly and divine—inevitably presenting, fore, some important and palpable differences. Thus, the high priest being taken from among men, he neces-' partook of their sinfulness, and required to be himself sed by rites and offerings, to be invested with what might nominated an artificial, imputed holiness, in order that he t mediate between the holy God and his sinful fellow-

t. xxix. 34. [2] *Mosaische Opfer*, p. 249. [3] *Symb.* ii. 424, etc.
mm. on *Lev.* p. 160. [5] Lev. ix. 24.
rod. ii. 37. [7] Num. viii.

men. And then, that he might go through such a process of purification as should raise him to a proper religious elevation above his brethren, there were meanwhile needed the ministrations of one standing between him and God. The mediator of the covenant, who consecrated, had of necessity to be different from, and higher than, the person who was consecrated for high priest. These were obvious though unavoidable imperfections, even as regarded the preparatory dispensation itself; and it must have suggested itself as manifestly a more perfect arrangement, could it have been obtained, if the high priest had been possessor of the nature, without being partaker of the guilt of his brethren, and by his inherent qualities had united in his own person what fitted him to be at once mediator and high priest over the house of God.

Now, this is precisely what first meets us in the Gospel constitution of the kingdom; and the defects and imperfections which gave a sort of anomalous and arbitrary character to the arrangements under the Old Testament, here entirely disappear. He who is the Mediator, is also the High Priest of His people; and while partaker of flesh and blood like the brethren, yet being the Holy One of God, He needed no offerings and ablutions to consecrate Him to the office of priesthood. He had, in the constitution of His person, everything that could be desired to render Him the proper Head and High Priest of His people. The arrangement for reconciling heaven and earth, and re-establishing the intercourse between lost man and his Creator, is absolutely perfect, and leaves nothing to be desired. On the one side, as the Beloved Son of God, He has at all times free access to the presence of the Father, and in whatever He asks must also have power as a prince to prevail. On the other, as the representative of His people, and one in nature with themselves, they can at all times make known with confidence to Him the sins and sorrows of their condition, and, recognising what is His as also theirs, can rise with filial boldness to realize their near relationship to God, and their full participation in the favour and blessing of Heaven.

It is impossible, surely, to contemplate the God-man as the head of restored humanity, and the pattern after which all believers shall be formed, without feeling constrained to say,

not only how admirable is the arrangement, but also how amazing the condescension! How wonderful, that the Most High should thus accommodate Himself to man's nature and necessities! And how wonderful, on the other hand, that He should elevate this nature into such near and personal union with Himself, and, for the sake of establishing a fit medium of communication and intercourse between the creature and the Creator, should make it His own eternal habitation and instrument of working! It is this pre-eminently which crowns our nature with dignity and honour, and tells to what a peerless height our humanity is destined. We know not what we shall be, but we know that we shall be like *Him* in whom our nature is linked in closest union with the Godhead; and to have our lot and destiny bound up with His, is to be assured of all that it is possible for us to enjoy of blessing and glory.

In accomplishing this great work of mediation, however, the High Priest of our profession, like the earthly type, 'must have somewhat to offer.' And here, again, where the very heart and centre of His work is concerned, such differences appear as betoken the one to have been only the imperfect shadow, not the exact image, of the other. For, under the Old Testament priesthood, the offerer was different, not only from the thing offered, but also, for the most part, from the person on whose behalf the offering was presented. And so impossible was it, amid the imperfections of the shadow, to combine these properly together, that on the great day of atonement it was found necessary to cause the high priest to offer first for himself apart, and then for the people apart. But now that the perfect things of God's kingdom have come, this imperfection also has disappeared. The one grand offering, through which Christ has finished transgression, made an end of sin, and brought in the everlasting righteousness, was at once furnished by Himself, and offered by Himself. He gave Himself to death as thus laden with their guilt, an offering of a sweet-smelling savour to God, and rose again for their justification, as one fully able of Himself to provide and to do everything that was needed to close up the breach which sin had made between man and God.

Yet, while there were such imperfections as we have noted, rendering the Levitical priesthood but a defective representation

of the Christian, there were, at the same time, many striking resemblances, and the fundamental principles connected with the priesthood of Christ were as fully embodied there as it was possible for them to be in a single institution. For,

(1.) The Levitical priesthood was for Israel the one medium of acceptable approach to God. Aaron and his sons were called, and alone entitled to present the offerings of the people at the house of God, and obtain for them the blessing. And the attempt made on one occasion to supersede the appointment, and dispense with their ministrations, only led to the discomfiture and perdition of those who impiously attempted it. What else can be the result of any similar attempt under the Gospel? A far higher necessity, indeed, reigns here, and any dishonour done to Jesus in His priestly function must be revenged with a much sorer condemnation. The one Mediator between God and man, no one can come to the Father but by Him; and they only who are redeemed by His blood, and presented by Him to the Father as His own ransomed and elect Church, can be accepted to blessing and glory.

(2.) The personal holiness of Christ in His priesthood was also strikingly typified in the consecrations and garments of the Levitical priesthood, and especially in the purifications by water and blood. In His case, however, the holiness was not acquired, but original, inherent, and complete, manifesting itself in the fulfilment of all righteousness, and magnifying the law of God to the fearful extent of bearing the penalty it had denounced against numberless transgressions. His obedience was such as left no demand of righteousness unsatisfied, and His blood was that of the Lamb of God, without spot or blemish—blood of infinite value. If God accepted the services, and heard the intercessions of the priesthood of old, all lame and imperfect as their righteousness was, how much more may His people now count on the blessing, if they approach in humble reliance on the worth and sufficiency of Christ?

(3.) Then we see the representative character of His priesthood, and all its functions, imaged in that of the high priest, possessing as he did the names of the twelve tribes upon his breast when he entered the tabernacle, and having their cause and interest ever before him. Christ, in like manner, does

nothing for Himself, but only as the Shepherd and Saviour of His people. 'For their sakes He sanctified Himself,' by laying down His life to purchase their redemption. And none of them escapes His regard. 'He knows His sheep.' All the real Israel whom the Father has given to Him, are borne upon His bosom within the veil, and shall assuredly reap the fruits of His successful mediation.

(4.) Further, his thorough insight into the mind of God, and capacity to give forth clear revelations and unerring judgments of His will, was prefigured in the Urim and Thummim of the Jewish high priest, through which the priesthood gave oracular decisions in regard to the things of God, and in the authority generally committed to the priesthood, of declaring the divine will. 'No man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him.' Being the Divine Word, through whom the Father speaks and makes known His will to men, He is Himself the truth, and by manifesting the truth to their hearts and consciences, leads them to an interest in His redemption—nay, fills them with all the treasures of wisdom and knowledge.

(5.) Once more, in the anointing of the high priest, we plainly read the connection between the work of Christ and the agency of the Holy Spirit. As the oil there sanctified all, so the Spirit here seals and works in all. By the power of the Spirit was the flesh of Christ conceived; with the fulness of the Spirit was He endowed at His baptism; all His works were wrought in the Spirit, and by the Spirit He at last offered Himself without spot to God. The Father had given the Spirit not by measure to Him; and as the oil that was poured on the head of Aaron flowed down upon his garments, so is this Spirit ever ready to descend from Christ upon all who are members of His body.

The priesthood of Aaron was certainly highly honoured in being made to represent beforehand, in so many points, the eternal priesthood of Christ. But in one respect a manifest blank presents itself, which required to be met by a special corrective. As seen in the Old Testament institution, the priestly bore a distinct and easily recognised connection with the prophetical or teaching office; but none, or at least a very distant

and obscure one, with the kingly. This of necessity arose from God Himself being King in Israel when the priesthood was instituted; so that no nearer approximation to the ruling authority could be allowed to the members of the priesthood, than that of being expounders and revealers of the law of the Divine King. Something more than this, however, was required to bring out the true character of the Eternal priesthood, especially after the time that an earthly head of the kingly function was appointed, and the priesthood became still less immediately connected with an authority to rule in the house of God. Hence, no doubt, it was that the Spirit of prophecy, in directing the expectations of the Church to the coming Messiah, began then so peculiarly to supply what was lacking in the intimations of the existing type, and to make promise of Him as 'a priest after the order of Melchizedek.'[1] There were in reality far more points of similitude to Christ's office in the priesthood of Aaron than in that of Melchizedek; but in one very important and prominent respect the one supplied what the other absolutely wanted—Melchizedek being at once a king and a priest, a priest upon the throne. And it was more especially to teach that Messiah should be the same, and in this should differ from the Aaronic priesthood, that such a prediction was then given. It was virtually an assurance to the Church, that the sacerdotal and regal functions, then obviously dissevered, should be united in the person of Him who was to come; and that as the power and splendour of royalty were, in His hands, to be tempered by the tenderness and compassion of the priest, the coming of His kingdom should on that account be looked for with eager expectation. The prediction was again renewed, though without any specific reference to Melchizedek, by Zechariah after the restoration.[2] But while this was the main reason and design of the reference,—when the Jews of our Lord's time not only overlooked the leading point of the prediction, but entirely misconceived also the relation that the Levitical priesthood bore to Christ's work and kingdom, the author of the Epistle to the Hebrews took occasion to bring out various other and subordinate points of instruction from the prophecy in the 110th Psalm, which it was also fitted to convey. These were mainly

[1] Ps. cx. [2] Ch. vi. 13.

directed to the purpose of establishing the conclusion, that the priesthood of our Lord must, by that reference to Melchizedek, have been designed to supersede the priesthood of Aaron, and to be constituted after a higher model; that both in His person and His office He was to stand pre-eminent above the most honoured of the sons of Abraham, as Melchizedek appears in the history rising above Abraham himself.

It only remains to notice, that in virtue of the law in Christ's kingdom, by which His people—not a select class merely, but the whole body of believers—are vitally united to Him, and partake, to some extent, in every gift and distinction which belongs to Himself, they also are priests in His spiritual house. Chosen in Him before the foundation of the world, consecrated by the sprinkling of His blood on their consciences, and through the indwelling of His Spirit brought near to God, they are 'an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' And as in their Great Head, so in them the priestly calling bears relation to the prophetical office on the one hand, and to the kingly on the other. As those who are privileged to stand so high and come so near to God, they obtain the 'unction which teaches them all things.' And along with this spirit of wisdom and revelation, there also rests on them the spirit of power, which renders them a 'royal priesthood.' Even now, in a measure, they reign as kings over the evil in their natures, and in the world around them; and when Christ's work in them is brought to its proper consummation, they shall, as kings and priests, share with Him in the glories of His everlasting kingdom.

Hence, in the Christian priesthood as well as in the Jewish, everything in the first instance depends upon the condition of the person. It is not the offering that makes the priest, but the priest that makes the offering. He only who has attained to a state of peace and fellowship with God, who has been regenerated by divine grace, and brought to a personal interest in the blessings of Christ's salvation, is in a fit condition for presenting to God the spiritual sacrifices of the New Testament. For what are these sacrifices? They are the fruits of grace, yielded by a soul that has become truly alive to God; and simply consist in the willing and active consecration of the per-

son himself, through the varied exercises of love to God and his fellow-men. It is only, therefore, in so far as he is already a subject of grace standing on the ground of Christ's perfected redemption, and replenished with the life-giving influences of the Holy Spirit, that his good deeds possess the character of sacrifices, acceptable to God. They are, otherwise, but dead works, of no account in the sight of Heaven; and even though formally right, they must rank among the things of which God declares that He has not required them at men's hands.[1]

But those, on the other hand, who are in the spiritual condition now described, have freedom of access for themselves and their offerings to God; and let no man spoil them of their privilege. Chosen as they are in Christ, and constituted in Him a royal priesthood to offer up spiritual sacrifices, to interpose any others as priests between them and Christ, were to traverse the order of God, and subvert the arrangements of His house. It were to block up anew the path into the Holiest, which Christ has laid fully open. It were to degrade those whom He has called through glory and virtue—nay, to disparage Christ Himself, the living root out of which His people grow, in whose life they live, and in whose righteousness they are accepted. A priesthood, in the strict and proper sense, apart from what belongs to believers as such, can have no place in the Church of the New Testament; and the institution of a distinct priestly order, such as exists in the Greek and Roman communities, is an unlawful usurpation, proceeding from the spirit of error and of antichrist. In such a kingdom as Christ's, where every real member is a priest, there can be room only for ministerial functions, since all alike have access to God by faith, through the grace wherein they stand, and rejoice in the hope of the glory of God.

[1] Isa. i. 12; Hag. ii. 10-13.

SECTION FOURTH.

THE TABERNACLE IN ITS SEVERAL DIVISIONS—1. THE FORE-COURT, WITH ITS TWO ARTICLES, THE LAVER AND THE ALTAR OF BURNT-OFFERING—SACRIFICE BY BLOOD IN ITS FUNDAMENTAL IDEA AND RITUAL ACCOMPANIMENTS (CHOICE OF THE VICTIMS, IMPOSITION OF HANDS, AND SPRINKLING OF THE BLOOD).

In the preceding chapters we have contemplated the tabernacle and its officiating priesthood in a somewhat general light,—with reference simply to the great design of the one, and the distinctive character and privileges of the other. It is necessary now to descend to particulars, and look at the several compartments into which it fell, with their respective furniture and services, so as to apprehend with some distinctness the religious ideas more particularly associated with each, the relation in which they stood one to another, and the regulated system of worship, both in its primary and in its typical character, which found here its common centre and development. The divisions of the tabernacle will form in this part of our inquiry the most appropriate divisions of the subject.

The tabernacle proper had merely a twofold division, an outer and an inner compartment—a Holy and a Most Holy Place, or, as they are sometimes called, the Sanctuary and the Holy of Holies. The innermost of the two was the smallest in compass, but the most perfect in its proportions, being an exact cube of ten cubits—the length, height, and breadth being all equal. It is scarcely possible to doubt that the number *ten* here was symbolic, as well as in the number of commandments written upon the two tables, which belonged to this compartment; for in both cases alike it stood quite prominently out, and, from the modes of thought prevalent in ancient times respecting number, would quite readily convey the idea of com-

pleteness. The cube form alone, with whatever number associated, might have suggested this—as in the case of the New Jerusalem seen in the apocalyptic vision, where attention is specially called to the circumstance that 'the length, and the breadth, and the height were equal;'[1] but the cube being formed of ten, itself a symbol of perfection, would naturally serve to strengthen the impression. This region of innermost sacredness and perfection was separated from the other part of the tabernacle by a curtain or veil, which was formed of the same kind of material, and inwrought with the same figures as the curtain which formed the interior of the roof, and, most probably, also of the walls of the structure. The curtain was suspended from four pillars, overlaid with gold. Then from this to the door of the tabernacle was a space of twenty cubits in length by ten in breadth and height—the proportions, though larger, being manifestly less perfect; while also the curtain which hung over the doorway or entrance was without the cherubic figures inwoven, though otherwise resembling the interior curtain, and was suspended by golden hooks upon five pillars. Here there were evidently certain marks of incompleteness, which seemed to denote this as relatively the inferior place, and standing at some remove from the region of absolute perfection. But there was a sacred region without, as well as these two hallowed compartments within, the tabernacle; an outer court, surrounding the tabernacle on every side, and consisting of 100 cubits long and 50 cubits broad. This court was enclosed by a screen of linen, of fine quality, but not embroidered, five cubits in height, and was supported by 60 pillars, 20 on each side, and 10 at each end, to which the linen was attached by hooks and fillets of silver, while the pillars themselves rested in sockets of brass. The veil, or curtain, however, which hung at the doorway, of 20 cubits broad, was made after the pattern of the outer veil of the tabernacle, and similarly embroidered. The exact position of the tabernacle within this court is not given, though we naturally suppose it to have been such as to leave more space at the entrance than at the further end, as there more room was required for the laver, which stood immediately in front, and the altar of burnt-offering in front of

[1] Rev. xxi. 16.

ıat again. But in the prevalence of the number five, in the se of silver where before there was gold, and of brass where here was silver,—in the employment also of plain instead of mbroidered linen, and the unprotected openness of the court bove,—one descries still further signs of relative imperfection.

The tabernacle, it may be added, with its surrounding court, 'as appointed to stand with the entrance fronting the east; so hat the two sides looked, the one toward the north, the other ›ward the south, and the end, containing the Most Holy 'lace, toward the west. That in the general position a respect 'as had to the four quarters of the earth, as emblems of universality, may readily be conceived: the sacred structure, howver limited in dimensions, was still the habitation of Him to 'hom the earth and all its fulness belongs, and whose kingom, spiritually as well as naturally, must rule over all. But hy the more peculiarly sacred region should have looked ›wards the west, no certain reason has been discovered. Some ave supposed it was with reference to the site of paradise, as nderstood to lie in a somewhat westerly direction. But more ›mmonly the reason has been sought in the relation which was ıereby secured for the entrance towards the east—that the ıbernacle might catch the earliest rays of morn, or that in 'orshipping men might have their backs towards the sun and ıeir faces towards God, the real source of light and blessing; nd such like. It is, however, better to confess ignorance than › multiply reasons of this description, which are mere conjecıres, and can yield no real satisfaction.

Not attempting to explain all the adjustments in this sacred rection, or to go into the minute details in which many of the ıore learned expositors have lost themselves, there still are onnected with the great outlines of the matter certain easily ecognised principles, both of agreement and diversity, in the evelation God made of Himself to Israel, and the extent to 'hich this might be entered into, and appropriated by, the eople. Being collectively, at least by profession, a kingdom of riests to Jehovah, or members and subjects of the theocracy Ie established among them, they, one and all, stood in a definite elation to the whole and every part of the tabernacle, which Ie constituted the seat of the kingdom. There could be no

more than relative differences between one part and another, as also among the people themselves the distinction subsequently introduced of priesthood and laity was only relative, not absolute. Hence, isolated and withdrawn as the Most Holy Place seemed to be, there was yet a point of contact between it and the remotest article in the outer court: for it was with blood taken from the altar of burnt-offering that the mercy-seat, under the very throne of God, was propitiated in the one yearly service connected with it, and *that*, too, a service in which the entire community were formally represented. In the furniture, therefore, and service of the Most Holy Place, as well as in those of the sanctuary and the outer court, the covenant people as a body had a representation of what, on the one side, Jehovah was to them, and what, on the other, they should be and do to Jehovah: in the whole, they were to read their privileges, their calling, their obligations. But seeing that, in point of fact, they were only allowed directly to enter the outer court, and even there had to transact with God through the mediation of the priesthood, this plainly spoke of imperfection in their actual condition. Ordinarily, and as a whole, they were not able to be very close in their relation, and very intimate in their walk with God. A higher stage, however, they might reach, if they distinctly realized their calling, and pressed anxiously forward in the course it set before them: they might in spirit do what was visibly done by a representative priesthood, when daily entering into the sanctuary and performing the service of God. Nay, higher still, if they but rose to the nobler exercises of faith and love which lay within their reach, they might even approach as near to God, and be as close in their communings with Him as the high priest, when, with the cloud of incense and the blood of sprinkling, he went to the footstool of the Divine Majesty, and stood in the presence of His manifested glory. That this action could be done so seldom by the high priest too clearly indicated that, as matters then stood, such spiritual elevation was one that should be but rarely reached by the children of the covenant. And yet, what less is it than this, that we see so strenuously aimed at, and in a measure also realized, by the Psalmist, when he speaks of abiding in God's tabernacle—seeing God's glory in the sanctuary—nay, making

it, in a manner, the one desire of his soul to dwell in the house of God, that he might there behold His beauty, and inquire in His temple?[1] To speak thus was to be conscious, in the Spirit, of enjoying priestly privilege, of being able to do true priestly service; and yet it but told articulately out the thoughts and aspirations which every believing Israelite was called by the symbolical structure and ritual of the tabernacle to cherish. While, therefore, we are ready to admit with Kurtz[2] that the court of the tabernacle imaged the stage of Israel, in so far as Israel generally attained, the sanctuary with its priestly freedom and service before God that of the Christian Church, and the Most Holy Place that of the beatific vision, we hold it not less clear and certain, that in respect to each of the successive stages, a measure of attainment lay open also for Israel, and that nothing represented in any of the divisions of the tabernacle was absolutely peculiar to any one class, or to any particular age of the Church of God.

Again, looking simply to the general aspect of things, and considering how, in the tabernacle proper, while all bore the name of God's dwelling and served as His meeting-place with Israel, still the Most Holy Place was the apartment which He most peculiarly identified with Himself: *there* was His throne, His law, the symbol of His glory—the region, in short, of His immediate presence; and it is, consequently, in connection with the furniture and services of this place of pre-eminent sacredness that we may expect to find the things which most expressly revealed Jehovah, and showed what He, as King of Zion, should be toward His people, and how His purposes in their behalf should proceed. The other division, or the sanctuary, being that into which the priesthood, as representatives of the people, could enter daily and perform certain ministrations, had obviously somewhat of the same relation to them that the other had to God; and though everything here also bore on it the name and impress of God's character, yet it was through its furniture and services that one might chiefly expect to see imaged what should be ever appearing in their walk before Him. In neither respect are we to be understood

[1] Ps. xv. 1, xxvii. 4, lxiii. 2.

[2] *Sac. Worship of Old Test.* B. i. c. 2.

as indicating an absolute and unqualified distinction, but merely such general and predominant characteristics as were reflected in the formal aspect and appearance of things. And in the examination of the particulars, we shall find everything in accordance with the impressions which the relative adjustment and bearing of the parts are fitted to produce.

THE FORE-COURT AND ITS FURNITURE.

What is meant by the fore-court was that part of the enclosure surrounding the tabernacle which stood directly in front of the erection. It probably occupied a space of about 50 cubits (nearly 90 feet) square, and was the only part of the entire area to which the people had access. In this spot, however, by far the greater number of the actions connected with the tabernacle-worship proceeded; and though in one respect it might be said to represent the lowest stage of religious privilege and communion, in another it stood associated with whatever was most fundamental and important in the religious state and prospects of Israel. This relative importance it derived from the two pieces of sacred furniture belonging to it—the laver, and the altar of burnt-offering—but especially from the latter, which was the proper centre of the whole sacrificial system.

1. *The laver.*—This utensil is nowhere very exactly described; but it was a sort of wash-pot or basin, usually supposed to have been of a roundish shape, and placed on a foot or basement.[1] Both were of brass (more strictly, indeed, of bronze, as what is now known by the name of brass, a composition of copper and zinc, was not known to the ancients), and the material in this case was derived from a specific source. Moses, we are told,[2] 'made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation;' or, as it should rather be, 'of the serving-women who served at the door of the tabernacle of meeting.' The expression in the original (צבא) is the term commonly applied to designate military service; but it is also used of the stated

[1] Ex. xxx. 17–21. [2] Ex. xxxviii. 8.

services of the priests in their sacred vocation,[1] and is here transferred to a class of females who appear from early times to have devoted themselves to regular attendance on the worship of God, for the purpose of performing such services as they might be capable of rendering. In process of time, a distinct place was assigned them somewhere in the precincts of the tabernacle. Latterly, and probably not till the post-Babylonian times, the service of the women in question appears to have consisted much in exercises of fasting and prayer. Hence the Septuagint, interpreting rather than translating, renders, 'the looking-glasses of the fasting-women who fasted.' And Aben-ezra, as quoted by Lightfoot,[2] thus explains: 'It is the custom of all women to behold their face every morning in a mirror, that they may be able to dress their hair; but lo! there were women in Israel that served the Lord, who abandoned this worldly delight, and gave away their glasses as a free-will offering, for they had no more use of them; but they came every day to the door of the tabernacle of the congregation to pray, and hear the words of the commandments.' Such a woman in the Gospel age was Anna,[3] and it is interesting to know that she had her prototypes at the very commencement of the tabernacle-worship, in the women who, whatever other service they might be in the habit of rendering, gave a becoming example of devotedness, in the consecration of their metallic mirrors to the higher ends of God's worship. There can be no reasonable doubt that it was *of* or *from* the metal of these glasses that the laver was formed; for the sense put upon the passage by Bähr, that the laver was 'furnished with mirrors of the women,'[4] or by Knobel, 'with forms, likenesses of women,' is in each case unsuitable and grammatically untenable. The same construction again occurs in ver. 30, where the preposition (ב) is used of the material of which certain articles were made, as also generally of all the materials employed in the construction of the tabernacle at ch. xxxi. 4; and here it can with no propriety be understood in any other sense. So also the ancient translators all understood it.

The laver thus made was placed between the door of the

[1] Num. iv. 23, 35, 49, viii. 25.
[2] Vol. ix. p. 419, Pitman's ed.
[3] Luke ii. 37.
[4] Vol. i. p. 485.

tabernacle and the altar of burnt-offering, in the most convenient position for the ministering priests, who were always to wash at it their hands and their feet, before either serving at the altar or going into the tabernacle, lest they should die.[1] That merely the hands and the feet were to be washed at the laver, arose simply from these being the organs immediately employed in the service; the hands being engaged in presenting the sacred oblations, and the feet in treading ground that was hallowed. The action, in accordance with the whole spirit of the Mosaic institutions, was symbolical of inward purity; it bespoke the freedom from pollution which should characterize those who would present an acceptable service to Jehovah. As the sanctification or holiness of Israel was the common end aimed at in all the institutions under which they were placed, it was indispensable that they who ministered for them in holy things should be in this respect their exemplars, and in the daily service of the sanctuary should have a perpetual admonition of the nature of their calling. The Psalmist clearly indicates the meaning of the rite, and shows also how, according to the spirit of the ordinance, he held it to be not less applicable to himself than to the priests, when he says, 'I will wash mine hands in innocency: so will I compass Thine altar, O Lord.'[2] And that he spoke of no corporeal ablution, but of the state of his heart and conduct, is evident from the whole tenor of the Psalm, which is throughout moral in its import, protesting his separation from the ways of 'evil-doers' and 'dissemblers,' and even praying God to 'try his reins and his heart.' In like manner, when describing the true worshipper in Ps. xxiv., in answer to the question, 'Who shall ascend into the hill of God, or who shall stand in His holy place?' he replies, 'He that hath clean hands and a pure heart.' As much as to say, such an one is the true priest in God's house, whether he have the outward calling of a priest or not; he alone serves Him in spirit and in truth.

The symbol here employed is of so natural a kind, and so fitly adapted for purposes of spiritual instruction, that it has been in a sense retained, and raised to still higher significance in the Christian Church. For in the rite of baptism, whatever

[1] Ex. xxx. 20, 21. [2] Ps. xxvi. 6.

may be the precise mode of administration adopted, there can be no doubt that the cleansing nature of the element is the natural basis of the ordinance, and that from which it derives its appropriate character, as the formal initiation into a Christian state. Symbolically, it conveys the salutary instruction, that he who becomes Christ's, and through Christ would dedicate himself to the work and service of God, must be purified from the guilt and pollution of sin—must be regenerated unto holiness of life. Genuine believers are therefore described as 'having their bodies washed with pure water,'[1] as if the outwardness of the old economy were still in force, though it is unquestionably the real sanctification of the person that is meant. Or they are said to have undergone 'the washing of regeneration,'[2] where the internal nature of the work is distinctly intimated, as it is also presently afterwards coupled with the efficient cause in the mention that is made of 'the renewal of the Holy Ghost.' Or, still again, the entire body of the redeemed Church is represented as brought into its present condition by having been 'sanctified and cleansed by the washing of water by the word,'[3] where the same result is exhibited, but the instrumental cause in connection with it made prominent. However represented, both the initiatory rite of baptism, and the general language of New Testament Scripture, proclaim the fact, that they only who have been cleansed from the defilements of sin, and made partakers of a new nature, can be recognised as the true servants of Christ, and heirs of His salvation. Or, as our Lord Himself put it, after the symbolical service He had performed in the circle of His disciples, 'If I wash thee not, thou hast no part with me.'[4]

2. *The Altar of Burnt-offering.*—This formed, as to its position, the outermost of all the sacred furniture of the tabernacle, having its place immediately before the door of the court, while still it was on many accounts the most important article connected with the whole apparatus of worship. Nothing, in a manner, could be done without it—neither in the more common rites of sacrifice and oblation, which were every day proceeding, nor in the more peculiar services of the great religious festivals. In its construction it was of the most simple and

[1] Heb. x. 22. [2] Tit. iii. 5. [3] Eph. v. 26. [4] John xiii. 8.

unpretending character; indeed the general direction given for the formation of altars seemed scarcely to leave room for any exercise of art: a sort of rude mound, rather than a regular structure, was the ideal presented. 'An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings,' etc.; 'in all places where I record my name I will come unto thee and bless thee.' It was added, that if they would employ stones instead of earth, the stones should at least be unhewn; for should a tool be lifted upon it, the altar would be polluted.[1] This, at first sight, appears somewhat strange, especially when viewed in connection with the many costly materials and elaborate workmanship which were expended on the tabernacle itself and its internal furnishings. The repudiation of human skill and outward pomp here could have arisen from no abstract dislike to these, but must have had its reason in the leading object and design of the erection itself. What was this altar? It was emphatically the meeting-place between God and men—the one as infinitely holy and good, the other as sinful—that they might transact together respecting sin and salvation, that the fallen might be again restored, or if already restored, might be enabled to grow in the fellowship and blessing of Heaven. That such a meeting-place should be somewhat raised above the common level of the ground, and carry in its very form a heavenward aspect, could not but seem natural to the feelings of the worshipper. Hence this is the idea which was embodied in the names most generally adopted in antiquity for the designation of altar.[2] But in the true religion this idea required to be tempered by another, derived from the unworthiness of those who might come there to present the worship, as compared with the surpassing greatness and glory of Him who was the object of it—something to image the wonderful condescension which appeared in His appointing *any* place in this sinful world, where He would record His name and meet with men. Naturally, His curse rests upon the ground for man's sake, and man himself cannot remove it. By no art or elabora-

[1] Ex. xx. 24, 25.

[2] The Heb. בָּמָה, *bamah*, high place; Gr. βωμός, primarily an elevation of any sort, then a sacred elevation for worship; Latin, *altare*, from *altus*, high, or *ara*, cognate with the Gr. αἴρω, I raise, or lift up.

tion on his part can the natural relation of things be changed: these would but serve to disguise its real character, or dispose men to forget it; and only in the condescension of God, stooping in His rich grace to meet the necessities of His fallen creature, and by a kind of new creation to renovate the face of nature, can the evil be properly dealt with and overcome. This, therefore, is what must especially express itself in His chosen meeting-place with men as sinful: it must be of God's workmanship rather than man's—naked, simple, unadorned, such as might convey the impression of a direct contact between the God of heaven and the earth which Himself hath made.

The prominent idea thus intended to be impressed on the form of the altar, was also confirmed and deepened by the name specially appropriated to it. For here we meet in Scripture with a departure from the common usage of antiquity, and one that brings vividly out the humbling element on man's side, and the condescension and grace on God's. The distinctive name for it was *misbeach* (from זבח, to kill or slaughter), the slaughtering-place, or the place where slaughtered victims were to be brought and laid, as it were, on the table of God. This denoted how pre-eminently the communion between God and sinful men must be through an avenue of blood, and the sentence of death must ever be found lying across the threshold of life. In such a case, pomp and ornament, such as man himself could have furnished, had been altogether out of place. Materials directly fashioned by the hand of God were alone suitable, and these not of the more rare and costly description, but the simple earth formed originally for man's support and nourishment, but now the witness of his sin, the drinker-in of the blood of his forfeited life, the theatre and home of death.

Contemplating a stationary provision for the offerings of God's people in the altar before the sanctuary, it was necessary so far to depart from this simple erection of earth as might be required to secure for it a regular form and consistence. Hence directions were given for the construction of a kind of case, made, like all other wooden portions of the tabernacle, of the shittim or acacia tree, and overlaid, not with gold, but with brass—whence it not unusually got the name of the *brazen* altar. Of the same material were made the several instruments

attached to it — pans, shovels, flesh-hooks, etc. The boards that formed the external walls of the altar were a square of five cubits (somewhere about eight feet), and in height three (or from four and a half to five feet). No stress, perhaps, is here to be laid on the five and the three, as they were probably adopted more from their convenient and suitable proportions than anything else; the rather as in the altar subsequently erected at the temple, not only are the dimensions greatly enlarged, but the ratio is also different—twenty being now the number for the length and breadth, and ten for the height—which were again changed, as we learn from Josephus,[1] in the Herodian temple into fifty cubits for the length and breadth, and fifteen for the height. In the altar connected with the ideal temple of Ezekiel, the dimensions correspond with none of these;[2] but as in all the square-form was retained, we can scarcely err in imputing to this a symbolic meaning, indicating the relative order and perfection which must ever characterize the institutions of God's kingdom. In respect to the boards, however, it must be remembered they formed only the exterior case or shell of the altar; the interior part, and what more properly constituted the altar as the place of sacrifice, would undoubtedly be composed, according to the original prescription, of earth or stones, and so we find Jewish writers interpreting the matter.[3] 'Hollow with boards shalt thou make it,' that is, with a vacant or hollow space to be partially filled up and adjusted, so as to adapt it to the various purposes of sacrifice. But this is naturally left to be understood; and almost the only other part of the description which requires explanation is what is said of a kind of lattice-work connected with it. 'Thou shalt make for it,' we read in Ex. xxvii. 4, 'a trellis, network, of brass . . . and thou shalt put it under the compass (כַּרְכֹּב, *karkob*, environment) of the altar from beneath, and the net shall be unto the half of the altar.' Such is the literal rendering, and it points, not, as used commonly to be supposed, to an internal grating (Lightfoot, 'a grate of brass hanging within it for the fire and

[1] *Wars*, v. 5, 6. [2] Ezek. xliii. 13–16.

[3] Altare terreum est hoc ipsum æneum altare, cujus concavum terra implebatur.—Jarchi on Ex. xxvii. 5. Cavitas vero altaris terra replebatur, quo tempore castra ponebant.—Bechai in *ibid.*

sacrifice to lie upon'), but to an external framework, reaching from the ground to the middle of the altar, and compassing it outside. The *karkob* was a kind of projecting bank or ledge, and under it, and supporting it, was the network of brass, surrounding the altar on all sides. 'It formed,' says Fr. von Meyer,[1] who has the merit of bringing distinctly out this part of the structure, 'along with the encompassing bank or karkob, a projecting shelf, by means of which the lower half of the altar appeared broader than the upper. Upon this bank or ledge the priest stood when he offered sacrifice, laid down wood, or performed anything about the altar. This can only be rendered quite plain by a pictorial representation.'[2] But as the altar was furnished with the projecting ledge and its supporting network for the convenience of priestly ministrations, it was also furnished with projecting horns at each corner, which were to have the appearance of coming out of it.[3] These horns were undoubtedly to be regarded as shaped like those of oxen (Jos., as above, *κερατοειδεῖς προανέχων γωνίας*, jutting up horn-like corners), and, according to the emblematic sense ever ascribed to these in Scripture, were intended to symbolize that divine strength which necessarily distinguishes the place of God's manifested grace and love, and which forms, in a manner, its crowning elevation. Hence, to lay hold of the horns of the altar, if only it were warrantably done, was to grasp the almighty and protecting arm of Jehovah.[4]

Such, briefly, was the altar of burnt-offering, the peculiarly chosen and consecrated place where Jehovah condescended to reveal His grace to sinners, and accept the offerings they brought in token of their self-dedication to Him. These offerings were to be consumed there, in part by His appointed representatives, and in part by fire. This fire, once at least issuing directly from the cloud of glory in the tabernacle,[5] was the visible symbol of Jehovah's acceptance of the offerings; but it did so then, as appears, only for the purpose of giving a visible seal to Aaron and his sons in their official ministrations. The altar had been for several days before that the scene of sacrificial action, in which fire must have been employed; and

[1] *Bibeldeutungen*, p. 206. [2] See Appendix B. [3] Ex. xxvii. 2.
[4] 1 Kings i. 50, ii. 28. [5] Lev. ix. 24.

on the particular occasion referred to, the lightning-flash which came out from the Most Holy Place and consumed the burnt-offering and the fat of Aaron's sacrifice, is not said to have left any permanent flame behind. It was a sign, however, to testify that the acceptance then openly given to Aaron's offering, as the consecrated head of the priestly order, would be equally given to the sacrifices which in time coming might be offered through him or his successors at that altar. Consumed there by fire under the hand of God's accredited priesthood, they were owned to be in accordance with God's holiness (which the fire symbolized), and, if not marred by sin, stamped with His approval. Hence the expression so commonly used of those offerings by fire, that they were a sweet-smelling savour, or a savour of rest for Jehovah, ascending up, as it were, to the region of His presence like a grateful and refreshing odour.[1]

3. *Sacrifice by Blood in its fundamental idea, and Ritual Accompaniments.*—From what has been said respecting the altar of burnt-offering, the conclusion forces itself upon us, that the great object of its appointment, and the essential ground of its importance in the Old Testament worship, arose from the connection in which it stood with the presentation before God of the blood of slain victims. And we have now to inquire into the truths involved in this fundamental part of the tabernacle service, with the view of ascertaining distinctly both its direct and its prospective bearing. In doing so, we shall present in as brief a manner as possible what appears to us the correct account of the institution and its related service; and throw into an appendix the discussion of some of the points which have been made matter of special controversy.[2]

The grand reason of the singular place which, in the handwriting of Moses, is assigned to sacrifice by blood, is that ex-

[1] There appears to be no need for contemplating the action of fire in sacrifice in any other light than that here presented. The express and authoritative sanction of God for it was enough. And the traditionary belief, that it was first kindled from heaven, then perpetually preserved by the priesthood, has no distinct warrant in Scripture. It is more, indeed, a heathenish than a scriptural notion.

[2] See Appendix C.

pressed in the Epistle to the Hebrews, where it is said, that 'without shedding of blood there is no remission of sins,' consequently no peace or fellowship with God for the sinner. The principle was still more fully brought out, however, in a declaration of Moses himself, which in this connection is entitled to the most careful consideration. The passage is in Lev. xvii. 11, which, according to the correct rendering, runs thus: 'For the soul (נפש) of the flesh is in the blood, and I have given it to you upon the altar, to atone for your souls, for the blood atones through the soul' (בנפש). It is scarcely possible to mistake the general sense of this important passage; but its precise and definite meaning has been often obscured, by not perceiving that the *soul* at the close of the verse refers back to the *soul* at the beginning, and expresses the principle or seat of life, not in him who is to be atoned for, but in the creature by which the atonement is made for him. And the full and correct import of the passage is to the following effect: 'You must not eat the blood, because God has appointed it as the means of atonement for your sins. But it is the means of atonement, as the bearer of the soul. It is not, therefore, the matter of the blood that atones, but the soul or life which resides in it; so that the soul of the offered victim atones for the soul of the man who offers it.' The passage, indeed, is intended simply to provide an answer to two questions: Why they should not eat blood? viz. because the blood was appointed by God for making atonement. And, why should blood have been appointed for this purpose? viz. because the soul or life is there, and hence is most suitably taken for the soul or life of man forfeited by sin. This is also the only sense of the passage that can be grammatically justified; for the particular preposition (ב) here used after the verb to atone (כפר), invariably denotes that *by which* the atonement is made; while as invariably the person or object *for which* it is made is denoted by another preposition (ל or על). And the general form of expression upon the subject is, that such a person is atoned for concerning his sin, or he is covered upon in respect to that which needed to be put out of sight.[1]

The ground upon which this merciful arrangement plainly

[1] Lev. iv. 35, v. 13; Ex. xxx. 15; Lev. xvi. 11, etc.

proceeds, is the doomed condition of men as sinners, and the purpose of God to save them from its infliction. Their soul or life has, through sin, been forfeited to God, and, as a debt due to His justice, it should in right be rendered back again to Him who gave it. The enforcement of this claim, of course, inevitably involves the death of transgressors, according to the sentence from the very first hung over the commission of sin, denouncing its penalty to be death. But as God appears in the institution of sacrifice providing a way of escape from this deserved doom, He mercifully appoints a substitute—the soul or life of a beast, for the soul or life of the transgressor; and as the seat of life is in the blood, so the blood of the beast, its life-blood, was given to be shed in death, and served up on the altar of God, in the room of that other and higher but guilty life, which had become due to divine justice. When this was done, when the blood of the slain victim was poured out or sprinkled upon the altar, and thereby given up to God, the sinner's guilt was atoned (covered); a screen, as it were, was thrown between the eye of God and his guilt, or between his own soul and the penalty due to his transgression. In other words, a life that had not been forfeited was accepted in the room of the sinner's that *was* forfeited; and this was yielded back to him as now again a life in peace and fellowship with God—a life out of death.

It is clear, however, that while in one respect the life or soul of the sacrifice was a suitable offering or atonement for that of the sinner, as being unstained by guilt, innocent; in another it was entirely the reverse, and could not in any proper and satisfactory sense take away sin. This imperfection or inadequacy arose from the vast disproportion between the two—the one soul being that of a rational and accountable creature, free to think and act, to determine and choose for itself; the other that of an irrational creature, destitute of independent thought and moral feeling, and so incapable alike of sin or of holiness. It is therefore only in a negative sense that the sacrificed victim could be regarded even as innocent; for, strictly speaking, the question of guilt or innocence belongs to a higher region than that which, by the very law of its being, it was appointed to occupy. And being thus so inferior in nature, how far was it

rom possessing what yet the slightest reflection could easily liscern to be necessary to constitute a real and valid atonement r covering for the sinner's deficiency, viz. an equivalent for is life! The life-blood, then, which God gave for this purose upon the altar, must obviously have been but a temporary xpedient; His offended holiness could not rest in that, nor ould He have intended more by the appointment than the eeping up of a present testimony to the higher satisfaction hich justice demanded for the sinner's guilt, and a symbolical epresentation of it. Then, out of these radical defects there nevitably arose others, which still further marked with imerfection and inadequacy the sacrifices of irrational victims. For here there was necessarily wanting that oneness of nature etween the sinner and his substitute, and in the latter that onsent of will to the mutual interchange of parts, which are ndispensably requisite to the idea of a perfect sacrifice. Nor ould the sacrifice itself—which was a still more palpable incongruity—be, like the sin for which it was offered in atonenent, a voluntary and personal act: the priest and the sacrifice were of necessity divided, and the work of atonement was lone, not *by* the victim in willing self-dedication, but *upon* it ll unconsciously, by the hand of another.

Such defects and imperfections inhering in the very nature f ancient sacrifice, it could not possibly have been introduced r sanctioned by God as a satisfactory and ultimate arrangenent. Nor could He have adopted it even as a temporary one, o far as to warrant the Israelitish worshipper to look for pardon nd acceptance by complying with its enactments, unless there had already been provided in His eternal counsels, to be in due ime manifested to the world, a real and adequate sacrifice for uman guilt. Such a sacrifice, we need scarcely add, is to be found in Christ; who is therefore called emphatically 'the Lamb f God'—'foreordained before the foundation of the world'—nd of whose precious blood it is written, that 'it cleanseth from all sin.'

How far, however, the Jewish worshippers themselves were alive to the necessity of this alone adequate provision, and realized the certainty of its future exhibition, can only be matter of probable conjecture or reasonable inference. As the light

of the Church, generally, differed at different times and in different individuals, so undoubtedly would the apprehension of this portion of divine truth have its diversities of comparative clearness and obscurity in the Jewish mind. If there were faith only to the extent of embracing and acting upon the existing arrangements,—faith to present the appointed sacrifices for sin, and to believe in humble confidence, that imperfect and defective as these manifestly were, they would still be accepted for an atonement, and that God Himself would know how to supply what His own provision needed to complete its efficacy,—if only such faith existed, we have no reason to say it was insufficient for salvation; it might be faith very much in the dark, but still it was faith in a revealed word of God, implicitly following the path which that word prescribed. It was the child relying on a father's goodness, and committing itself to the guidance of a father's wisdom, while still unable to see the end and reason of the course by which it was led.

But it was scarcely possible for thoughtful and reflective minds, for any length of time at least, to stand simply at this point. The felt imperfection and deficiency in the appointed sacrifices could not fail in such minds to connect itself with the Messiah, with whose coming there was always associated the introduction of a state of order and perfection. Some even of the Rabbinical writers speak as expressly upon this point as the New Testament itself does.[1] And 'when the conscience of the

[1] Schœttgen (*Hor. Heb. et Tal.* ii. p. 612) produces from Jewish authorities the following plain declarations: 'In the times of the Messiah all sacrifices will cease, but the sacrifice of praise will not cease.' 'When the Israelites were in the holy land, they took away all diseases and punishments from the world, through the acts of worship and the sacrifices which they performed; but now Messiah takes these away from the sons of men.' One quoted by Bähr from Eisenmenger (*Entdectes Judenthum*, ii. p. 720) goes so far as to say, 'that He would pour out His soul unto death, and that His blood would make atonement for the people of God.' It is right to state, however, that the value of such testimonies is greatly diminished by the multitude of directly opposite ones, which are also to be found in the Rabbinical writings. In the very next page, Schœttgen has passages affirming that the day of expiation should never cease; and the mass of the Jews in our Lord's time certainly believed in the perpetuity of the law of Moses. The utmost that can be fairly deduced from the quotations noticed above is, that there were minds among them seeking relief from felt wants

Israelite' (to use the words of Kurtz)[1] 'was fairly awakened to the insufficiency of the blood of irrational creatures to effect a real atonement for sin, there was no other way for him to obtain satisfaction than in the supposition that a perfect, ever available sacrifice lay in the future. This supposition was the more natural to him, and must have readily suggested itself, as the Israelite, according to his constitutional temperament, was "a man of desire," and was further stimulated and encouraged by the whole genius and tendency of his religion to look forward to the future. Besides, his entire life and history, his ancestors, his land, his people, his law, all bore a typical character, which his own spiritual tendency prompted him to search for, and which antecedent divine revelations instructed him to find. . . . And had not Moses himself given some indication of the typical character of the whole ritual introduced by him, when he testified that the Eternal Archetype of it was shown him upon the holy mount? How natural was it, moreover, to bring the heart and centre of the entire worship into connection with the promises respecting the seed of the woman and of the patriarchs, and possibly with still other elements in the earlier revelations or devout breathings! How natural to connect together the centre of his expectations with the centre of his worship—to descry a secret though still perhaps incomprehensible connection between them, and in that to seek the explication of the sacred mystery!'

The ritual directions given respecting the sacrificial blood, as well before as after its being shed in death, tend in every respect to confirm the views now exhibited of its vicarious import. They relate chiefly to the selection of the victim—the imposition of the offerer's hands on its head—and the action with the blood, namely, of sprinkling.

(1.) *The selection of the victim.* This was limited to 'the herd and the flocks' (oxen, sheep, and goats), and to individuals of these without any manifest blemish. Why animals from such classes alone were to be taken, was briefly but correctly answered even by Witsius,[2] when treating of the connection between the restriction as to clean animals for food, and the

and deficiencies, in the expectation of that more perfect state of things which was to be brought in by Christ.

[1] *Mos. Opfer*, pp. 43, 44. [2] *Miscel. Sac.* lib. ii. Diss. 2, § 14.

appointment of the same for sacrifice upon the altar: 'God wished (says he) these two to be joined together, partly that man might thereby exhibit the more clearly his gratitude to God, in offering what had been given him for the support of his own life, and partly that the substitution of the sacrifice in his stead might be rendered the more palpable. For man offering the support of his own life, appeared to offer that life itself.' This last thought, we have no doubt, indicates what may be called the primary reason, and brings the selection of the victim into closest contact with the essential nature of the sacrifice. It was not permitted to offer in sacrifice human victims, because none such could be found free from guilt, and so they were utterly unfit for being presented as a substitution for sinful men. But to make the gap as small as possible between the offerer and the victim—to secure that at least the animal natures of the two should stand in the nearest relation, the offerer was obliged to select his representative from the tame domestic animals of his own property and of his own rearing, the most *human* in their natural disposition and mode of life; and not only that, but such also as might in a certain sense be regarded as of one flesh with himself—so far homogeneous, that the flesh of the one was fit nutriment for the flesh of the other. The fact, however, that the animal *was* the representative of the offerer, and on that account alone was either desired or accepted by God, is a vitally important one in this connection. God did not, and as a spiritual Being could not, care for material offerings, considered simply by themselves; and in Scripture He often repudiates in the strongest terms the offerings of those who so presented them. What He sought was the worshipper himself, and pre-eminently the heart of the worshipper: the offerings laid upon His altar were acceptable only in so far as they represented and embodied this. Then they became in a sense His food, and yielded Him holy delight. (See next section.) But as regards the principle which lay at the bottom of the selection of victims for the altar, like every other in the ancient economy, it is seen rising to its perfect form and highest manifestation in Christ, who, while the eternal Son of God, and as such infinitely exalted above man, yet brought Himself down to man's sphere, became literally flesh of man's flesh, and, sin alone excepted,

was found in all things like to man, that He might be a suitable offering, as well as High Priest, for the heirs of His salvation.[1]

It was for a reason very closely related to the one noticed, that the particular animal offered in sacrifice was to be always perfect in its kind. In the region of the animal life it was to be a fitting representative of what man should be—what his real and proper representative *must* be, in the region of the moral and spiritual life. Any palpable defect or blemish, rendering it an imperfect specimen of the natural species it belonged to, would have visibly marred the image it was intended to present of the holy beauty which was sought by God first in man, and now in man's substitute and ransom. For the reality we are again pointed by the inspired writers of the New Testament to Christ, whose blood is described as that 'of a lamb without blemish and without spot,' and who is declared to have been such an High Priest as became us, because 'holy, harmless, undefiled, and separate from sinners.'

In cases of extreme poverty, when the worshipper could not afford a proper sacrifice, the law permitted him to bring pigeons or turtle-doves, the blood of which was to be brought to the altar as that of the animal victim. That these rather than poultry are specified, the domestic fowls of modern times, arose from the manners prevalent among the ancient Israelites. These doves were, in fact, with them the tame, domesticated fowls, and in the feathered tribe corresponded to sheep and

[1] The reasons often given for the choice of the victims being confined to the flock and the herd, such as that these were the more valuable, were more accessible, ever at hand, horned (emblematical of power and dignity), and such like, fall away of themselves, when the subject is viewed in its proper connection and bearings. It is of course quite easy to find many analogies in such respects between the victims and Christ; but they are rather beside the purpose, and tend to lead away the mind from the main idea. The thought also of the animal being, as a living creature, dear to the offerer as a part of his domestic establishment,—on which some, among others Kurtz, would lay stress,—is rather fanciful than solid. The offerer might get his ox or sheep anywhere—only it required to be his own property, that he might be free to use it for such a purpose as this. But to make its special fitness or worth sacrificially depend on its value *qua* property, as Hofmann and many more do, is another thing, and one which has no warrant in Scripture.

oxen among animals. No mention whatever is made of home-bred fowls or chickens in Old Testament Scripture.

(2.) The second leading prescription regarding the victim —viz. that before having its blood shed in death, the offerer should *lay his hand or hands upon its head*—was still more essentially connected with the great idea of sacrifice. This imposition of hands was common to all the bloody sacrifices, and is given as a general direction before each of the several kinds of them, except the trespass-offering,[1] and was no doubt omitted in regard to it on account of its being so much of the same nature with the sin-offering, that the regulation would naturally be understood to be applicable to both. There can be no question that the Jewish writers held the necessity of the imposition of hands in all the animal sacrifices except the passover.[2] What the rite really imported would be easily determined, if the explanation were sought merely from the materials furnished by Scripture itself. There the custom, viewed generally, appears as a symbolical action, bespeaking the communication of something in the person who imposes his hands, to the person or being on whom they are imposed. Hence it was used on such occasions as the bestowal of blessing,[3] and the communication of the Holy Spirit, whether to heal bodily disease,[4] or to endow with supernatural gifts,[5] or to designate or qualify for a sacred office.[6] In all such cases there was plainly a conveyance to one who wanted from another who possessed; and the hand, the usual instrument of communication in the matter of gifts, simply denoted, when laid upon the head of the recipient, the fact of the conveyance being actually made. What, then, in the case of the bloody sacrifices, did the offerer possess which did not belong to the victim? What had the one to convey to the other? Primarily, and indeed always, guilt. This, as we

[1] Lev. i. 4, iii. 2, iv. 4–15, xvi. 21; 2 Chron. xxix. 23.

[2] Omnibus victimis, quæ a quopiam privato offerebantur, sive ex præcepto, sive ex arbitrio offerentur, oportebat ipsum imponere manus dum vivebant adhuc, exceptis tantum primitiis, decimis, et agno paschali.—Maimon. Hilc. Korbanoth 3. See also Outram, *De Sac.* lib. i. c. 15; Ainsworth on Lev. i. 4, xvi. 6, 11; Magee *On Atonement*, note 39.

[3] Gen. xlviii. 14; Matt. xix. 15.

[4] Matt. ix. 18; Mark vi. 5; Acts ix. 12–17, etc.

[5] Acts xix. 6. [6] Num. xxvii. 18; Acts vi. 6; 1 Tim. v. 22.

have already shown, was the grand and fundamental distinction between the offerer and his victim. It was especially as being the representative of him in his state of guilt and condemnation, that its blood required to be shed in death, to pay the wages of his sin. And as God had given it to be used for such a purpose, so the offerer's laying his hands upon its head indicated that he willingly devoted it to the same, and made over to it as innocent the burden of guilt with which he felt himself to be charged. Besides this, however, other things in the offerer might also be symbolically transferred to the sacrifice, according to the more special design and object of the sacrifice. As his substitute, presented to God in his room and stead, it might be made to embody and express whatever feelings toward God had a place in his bosom—not merely convictions of sin and desires of forgiveness, but also such feelings as gratitude for benefits received, or humble confidence in the divine mercy and loving-kindness. And when the law entered with its more complete sacrificial arrangements, appointing sin and trespass-offerings as a distinct species of sacrifice, there can be no doubt that in these would more especially be represented the sense of guilt on the part of the offerer, while in the peace or thank-offerings it would be the other class of feelings, those of gratitude or trust, which were more particularly expressed. But still not to the exclusion of the other. In whatever circumstances, and with whatever special design, man may approach God, he must come as a sinner, conscious of his unworthiness and his guilt. Nor, if he comprehends aright the relation in which he naturally stands to God, will anything tend more readily to awaken in his bosom this humble and contrite feeling, than a sensible participation of the mercies of God; for he will regard them as tokens of divine goodness, of which his sinfulness has made him altogether unworthy. So that the nearer God may have come to him in the riches of His grace, the more will he always be inclined to say with Jacob, 'I am not worthy of all the mercies and the truth which Thou hast shown unto Thy servant;' or with the Psalmist, 'Lord, what is man, that Thou art mindful of him? or the son of man, that Thou visitest him?' It was therefore of necessity that there should have been even in such offerings a sense of guilt and unworthiness on the part of the

worshipper, and hence the stress laid in *all* the animal sacrifices under the law on the shedding and sprinkling of the blood, a peculiarity quite unknown to heathenism. Even in the thank-offerings, the atoning property of the blood was kept prominently in view.

It is impossible, then, we conceive, to separate in any case the imposition of hands on the head of the victim from the expression and transference of guilt; because the worshipper could never approach God in any other character than that of a sinner, consequently in no other way than through the shedding of blood. The specific service the blood had to render in all the sacrifices, was to be an atonement for the sinner's guilt upon the altar; and in reference to that part of the victim—always the most essential part—the imposition of the offerer's hands was the expression of his desire, through the offering, to find deliverance from his burden of iniquity, and acceptance with God. In those offerings especially—such as sin and trespass-offerings—in which the feeling of sin was peculiarly prominent in the sinner's bosom, the outward ceremony would naturally be used with more of this respect to the imputation of guilt; the whole desire of the offerer would concentrate itself here. And in perfect accordance with what has been said, we learn from Jewish sources that the imposition of hands was always accompanied with confession of sin, but this varying, as to the particular form it assumed, according to the nature of the sacrifice presented. And in the only explanation which Moses himself has given of the meaning of the rite,—namely, as connected with the services of the day of atonement,—it is represented as being accompanied not only with confession of sin, but also with the transference of its guilt to the body of the victim: 'Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat.*'[1]

[1] Lev. xvi. 21. The Jewish authorities referred to may be seen in Outram, lib. i. c. 15, § 10, 11; Ainsworth on Lev. i. 4; Magee, Note 39. Upon the sin-offering the offerer confessed the iniquity of sin, upon the trespass-offering the iniquity of trespass, upon the burnt-offering the iniquity of doing what he should not have done, and not doing what he ought,

The principle involved in this transaction is equally applicable to New Testament times, and, stripped of its external form, is simply this, that the atonement of Jesus becomes available to the salvation of the sinner only when he comes to it with heartfelt convictions of sin, and with mingled sorrow and confidence disburdens himself there of the whole accumulation of his guilt. Repentance toward God and faith toward the Lord Jesus Christ must grow and work together, like twin sisters, in the experience of his soul. And assuredly, if there be no genuine sense of sin, showing itself in a readiness to make full confession of the shortcomings and transgressions in which it has appeared, and an earnest desire to turn from it and be delivered from its just condemnation through the blood of sprinkling, as there is then no real preparedness of heart to receive, so there can be no actual participation in, the benefits of Christ's redemption.

(3.) The only remaining direction of a general kind, applicable to all the sacrifices of blood, was *the killing of the victim, and the action with the blood after it was shed.* The killing is merely ordered to be done by the offerer, and on the north side of the altar,[1] at least in the case of sheep, but is understood also to

etc. Outram gives several forms of confession, of which we select merely the one for a private individual, when confessing with his hands on his sin-offering: 'I beseech Thee, O Lord, I have sinned, I have done perversely, I have rebelled, I have done so and so (mentioning the particular transgression); but now I repent, and let this victim be my expiation.' So closely was imposition of hands associated in Jewish minds with confession of sins, that it passed with them for a maxim, 'Where there is no confession of sins, there is no imposition of hands;' and they also held it equally certain, that the design of this imposition of hands 'was to remove the sins from the individual and transfer them to the animal.'—(Outram, lib. i. c. xv. 8, xxii. 5.) The circumstance of the hearers of blasphemy being appointed to lay their hands on the head of the blasphemer before he was stoned (Lev. xxiv. 14), is no contradiction to what has been said, but rather a confirmation; for till the guilt was punished, it was looked upon as belonging to the congregation at large (comp. Josh. vii.; 2 Sam. xxi.), and by this rite it was devolved entirely upon himself, that he might bear the punishment.—Bähr finds nothing in the rite but a symbolical declaration that the victim was the offerer's own property, and that he was ready to devote it to death.

[1] Lev. i. 11.

have been the same with oxen. Why on that side, however, rather than on any other of the altar, has never been distinctly ascertained. And perhaps nothing more can be gathered from it, than that the killing also was matter of specific arrangement, ordered by God as the necessary consequence and result of the destination of the animal to bear the burden and doom of sin. The blood was collected by the priest, and by him was sprinkled —on ordinary occasions—upon the altar round about; but on the day of atonement, also upon the mercy-seat in the inner, and the altar of incense in the outer apartment of the tabernacle. For the present we confine our attention to the ordinary use of it. 'This sprinkling of the blood,' Outram remarks, 'was by much the most sacred part of the entire service, since it was that by which the life and soul of the victim were considered to be given to God as supreme Lord of life and death; for what was placed upon the altar of God was supposed, according to the religion of the Old Testament, to be rendered to Him.'[1] But in what relation did the blood stand, when thus rendered to God? Was it as still charged with the guilt of the offerer, and underlying the sentence of God's righteous condemnation? So the language just quoted would seem to import. But how then shall we meet the objection, which naturally arises on such a supposition, that a polluted thing was laid upon the altar of God? And how could the blood with propriety be regarded as so holy when sprinkled on the altar, that it sanctified whatever it touched? We present the following as in our judgment the true representation of the matter: By the offerer's bringing his victim, and with imposition of hands confessing over it his sins, it became symbolically a personation of sin, and hence must forthwith bear the penalty of sin—death. When this was done, the offerer was himself free alike from sin and from its penalty. But was the transaction by which this was effected owned by God? And was the offerer again restored, as one possessed of pure and blessed life, to the favour and fellowship of God? It was to testify of these things—the most important in the whole transaction—that the sprinkling of the blood upon the altar took place. Having with his own hands executed the deserved penalty on the victim, the

[1] *De Sac.* lib. i. c. 16, § 4.

offerer gave the blood to the priest, as God's representative. But that blood had already paid, in death, the penalty of sin, and was no longer laden with guilt and pollution. The justice of God was (symbolically) satisfied concerning it; and by the hands of His own representative He could with perfect consistence receive it as a pure and spotless thing, the very image of His own holiness, upon His table or altar. In being received there, however, it still represented the blood or soul of the offerer, who thus saw himself, through the action with the blood of his victim, re-established in communion with God, and solemnly recognised as received back to the divine favour and fellowship.

How exactly this representation accords with what is written of Christ, must be obvious on the slightest reflection. When dying as man's substitute and representative, He appeared laden with the guilt of innumerable sins, as one who, though He knew no sin, yet had 'been made sin,' bearing in His person the concentrated mass of His people's pollution; and on this account He received upon His head the curse due to sin, and sank under the stroke of death, as an outcast from heaven. But the moment He gave up the ghost, an end was made of sin. With the pouring out of His soul unto death, its guilt and curse were exhausted for all who should be heirs of salvation. Godhead was completely glorified concerning it; and when the life laid down in ignominy and shame was again resumed in honour and triumph, and this, or the blood in which it resided, was presented before the Father in the heavenly places, it bespoke His people's acceptance in Him to the possession of a life out of death, to nearest fellowship with God, and the perpetual enjoyment of the divine favour; so that they are even said to 'sit with Him in heavenly places,' and to have 'their life hid with Him in God.' Hence also the peculiar force and significancy of the expression in 1 Pet. i. 2, formerly explained[1]—'unto,' not only obedience, but also 'sprinkling of the blood of Jesus;' in other words, unto the participation of His risen, divine, heavenly life—a life that is replete with the favour and partakes of the blessedness of God. It is there spoken of as the end and consummation of a Christian calling.

[1] Vol. i. p. 221 sq.

Not as if such a calling could really be entered upon without a participation in Christ's risen life; but there must be a *growing* participation; and the spiritual life of a child of God approaches to perfection, according as he becomes 'complete in Jesus,' and is through Him 'filled into the fulness of God.'

But it is unnecessary here to enter into a full exhibition of the truth, as it will again occur, especially in connection with the service of the day of atonement. When formerly explaining the passage in First Peter, the sprinkling was viewed with a more special reference to the service at the ratification of the covenant when the blood was partly sprinkled on the altar and partly on the people, to denote more distinctly their participation and fellowship in what belonged to it. In the case of ordinary sacrifices, however, this was not done; nor could it be said to be necessary to complete the symbolical action. The offerer, after having brought his victim to the altar, laid his hands on its head with confession of sin, and having solemnly given it up for his expiation, could have no difficulty in realizing his connection with the blood, and his interest in its future application. The difficulty rather stood in his realizing God's acceptance of such blood in his behalf, and on its account restoring him to life and blessing. Now, however, the difficulty is entirely on the other side, and stands in realizing not the acceptance of Christ's soul or blood by the Father, but our personal interest in it,—in apprehending ourselves to be really and truly represented in the pouring out of His soul for sin, and its presentation for acceptance and blessing in the heavenly places. Hence, while respect is also had to the former in the New Testament, yet, in the practical application of the doctrine of redemption, the latter is commonly made more prominent, viz. 'the sprinkling of the believer's heart,' or 'the purging of his conscience' with the blood of Jesus. This is done, however, simply out of respect to the difficulty referred to; and stripped of their symbolical colouring, the essential and radical idea in all such representations is, God's owning in the behalf of His people, and receiving into fellowship with Himself, as pure and holy, that life which has borne in death the curse and penalty of sin; so that the recompense of blessing and glory due to it becomes also their heritage of good. This owning and

receiving on the part of God, is what is meant by Christ's sprinkling with His blood the heavenly places. And to realize on solid grounds the fact of its having been done *for us*, is on our part to come to the blood of sprinkling, and enter into the participation of its divine life.

SECTION FIFTH.

THE DIFFERENT KINDS OF OFFERINGS CONNECTED WITH THE BRAZEN ALTAR IN THE COURT OF THE TABERNACLE—SIN-OFFERINGS—TRESPASS-OFFERINGS—BURNT-OFFERINGS—PEACE OR THANK-OFFERINGS—MEAT-OFFERINGS.

We here take for granted what has been unfolded in the preceding section, and the appendix attached to it, respecting the proper nature and design of sacrifice by blood, and the symbolical actions therewith associated. It was common, as we have seen, to all sacrifices of that description, that there should be in them, on the part of the offerer, a remembrance of sin, and, on the part of God, a provision made for his reconciliation and pardon. But it is evident, on a moment's consideration, that while things of this description must have formed the fundamental and most essential part of every sacrifice, various other things, of a collateral and supplementary kind, were necessarily required to bring out the whole truth connected with the sinner's reconciliation and restored fellowship with God, as also to give suitable expression to the diversified feelings and affections which it became him at different times to embody in his acts of worship. If anything like a complete representation was to be given, by means of sacrifice, of the sinner's relation to God, there must at least have been something in the appointed rites to indicate the different degrees of guilt, the sense entertained by the sinner, not only of his own sinfulness, but also of his obligations to the mercy of God for restored peace, and the manifold consequences, both in respect to his condition and his character, growing out of the benevolent treatment he had experienced. This could not otherwise be done than by the institution of a complicated ritual of sacrifice, suited to the ever varying circumstances of the worshipper, prescribing for particular states and occasions the kinds of

victims to be employed, the application that should be made with the blood, the specific destination of the several parts of the offering, or the supplementary services with which the main act of sacrifice should be accompanied. In these respects, opportunity was afforded for the symbolical expression of a very considerable variety of states and feelings. And it was more particularly by its minute prescriptions and diversified arrangements for this purpose, that the Mosaic ritual formed so decided an improvement on the sacrificial worship of the ancient world. Before the time of Moses, this species of worship was comparatively vague and indefinite in its character. There appear to have been at most but two distinct forms of sacrifice, and these probably but slightly varied—the burnt-offering and the peace-offering. That such distinctions did exist, as to constitute two kinds of sacrifice under these respective appellations, seems unquestionable, from mention being made of both at the ratification of the covenant,[1] prior to the introduction of the peculiar distinctions of the Mosaic ritual; and also from the indications that exist in earlier times of a feast in connection with certain sacrifices, while it was always the characteristic of the burnt-offering that the whole was consumed by fire.[2] But the line of demarcation between the two was probably restricted to the participation or non-participation on the part of the offerers of a portion of the sacrifice, leaving whatever else might require to be signified respecting the state or feeling of the worshipper, to be either expressed in words, or to exist only in the silent consciousness of his own mind.

It is, no doubt, partly on account of this greater antiquity, especially of the burnt-offering and of its more comprehensive character, that the precedence was given to it in the sacrificial ritual.[3] Yet only partly on that account; for as this kind of offering is the only one that had no special occasions connected with it, and was that also which every morning and every evening was presented for all Israel, it was plainly intended to be viewed as the normal sacrifice of the covenant people,—embodying the thoughts and feelings which should habitually prevail in the bosom and regulate the life of a pious Israelite. Hence, also, the altar of sacrifice bore the name of the altar of burnt-

[1] Ex. xxiv. 5. [2] Gen. xxxi. 54. [3] Lev. i.

offering. As the true members of the covenant stood already in an accepted condition before God, the idea of expiation could manifestly not hold the most prominent place in the sacrifice; what should rather have held such a place was the sense of entire dependence on God, and devoted surrender to His service, which Israel was called as God's redeemed heritage to profess and manifest. Yet, with this as the more predominant idea in the burnt-offering, there could not fail also to be associated with it thoughts of sin and atonement: for the proper idea of their calling was never fully realized by even the better portion of Israel; and with every day's expression of devout acknowledgment of God's goodness, and renewed surrender to His service, there behoved to be also such consciousness of sin and unworthiness as called for fresh application to the blood of atonement. In the burnt-offering both of these were provided in that general form which was suited to a people who were presumed to be in a state of reconciliation with Heaven; while, for the more explicit confession of sin, and the blotting out of its guilt, the yearly service of the great day of atonement was specially appropriated for Israel as a whole, and the occasional sin and trespass-offerings for those who had been guilty of particular offences, which seemed to call for more immediate personal dealing with God. But while the considerations now mentioned enable us to explain why, in the ritual for the different kinds of offering,[1] they stand in the order there exhibited, if respect be had to the natural order and succession of ideas connected with sacrifice, especially after the introduction of the law, the offerings which made most distinct recognition of sin properly took rank before the others. By the law is the knowledge of sin. It did not, indeed, originate that knowledge, but it contributed both to impart much clearer views and awaken a deeper consciousness of sin than generally existed before its promulgation. And as with fallen man the consciousness of sin must ever be regarded as the starting-point of all acceptable worship, those offerings in a sacrificial system which had specially to do with sin and forgiveness, could not fail to be contemplated as possessing more of a fundamental character than the others. It was to them that resort was naturally first made by those who

[1] Lev. i.–vii.

had not yet attained to a covenant standing, or had by transgression fallen from it. Accordingly, on those occasions which called for a complete round of sacrificial offerings, in order to express every kind and gradation of feeling appropriate to the worship of God, the offerings for sin invariably come first:[1] the order was, sin-offering or trespass-offering (occasionally even both), burnt-offering, peace-offering,—the two latter supplemented with a meat-offering. Such, also, will be the most appropriate order in which to take them here, where they must be chiefly viewed with respect to the more prominent religious ideas and feelings expressed in them.

It is proper, however, to draw attention, before entering on the several kinds of sacrifice, to the general name by which they are designated in the law—namely, *offerings* (*corbanim*). This is the more deserving of notice, as the term was a more general one even than sacrifice, and included whole classes of things which were not for presentation at the altar, while yet the common name sufficiently indicated that in some fundamental point they coincided. The word *corban* (קָרְבָּן), signifying literally a *gift*,[2] everything which was solemnly dedicated or presented for holy uses, might be called generally a gift or an offering to God. The free-will contributions which were made by the people for the erection of the tabernacle were so called,[3] though consisting of all sorts of materials; and what was afterwards required for the maintenance of the daily service, bore the same character: in particular, the half-shekel, which was first levied of all grown males at the institution of the tabernacle, and called their ransom-money—this, though originally applied to the construction of the tabernacle,[4] was afterwards, according to the manifest design of the ordinance, regularly levied, and was the memorial-offering from the children of Israel, 'to make atonement for their souls,'—that, namely, which served as a connecting link between the members of the congregation and the atonement services of the sanctuary.[5] Through this, which ministered the supplies, they gave formal expression to their desire to have an interest in all the expiatory

[1] Ex. xxix.; Lev. viii. ix. xvi.
[2] Mark vii. 11.
[3] Ex. xxv. 2, etc.
[4] Ex. xxxviii. 25–31.
[5] Ex. xxx. 16; Neh. x. 32; Matt. xvii. 24.

rites of the daily service; and there were also occasional offerings which had the same end in view.[1] Beside these, however, which stood in close proximity to the sacrificial institution, though they did not strictly belong to it, there were the contributions which went to support the ministers of the sanctuary, but which, in their proper nature and design, were offerings of a religious kind — tithes, first-fruits, and free-will offerings. These bore in common the name of *corbanim*, or offerings, because solemnly dedicated to a sacred use;[2] and, along with the others mentioned before, were required by God from His people to maintain in due consideration and regard the house which for *their* advantage and honour He condescended to set up among them. But it was of His own they gave to Him; they took a select portion for tribute-offerings, in token of their holding all of Him as the supreme Lord of the land which they had received for a possession, and in the hope that they might obtain His blessing on what remained. It was really this feeling of dependence, coupled with spiritual desire and expectation of the divine favour, which the Lord sought in the offerings, and without which they could be of no avail in His sight. On the other hand, where these feelings were actually experienced, the heart could not rest satisfied with an inward consciousness of them, but would seek, and with an earnestness proportioned to their strength, to have them embodied in outward manifestations, such as the nature of God's service required. 'While the people,' as happily expressed by Œhler,[3] 'in appearing before God, did not come before Him empty, but brought Him gifts of the increase they had gained in their ordinary calling, they not only gave a practical testimony that all their gain, all the fruits of their labour, were from the divine blessing, but they at the same time consecrated their worldly activity, and along therewith their life itself, with all its powers, to the Lord, who had taken them for His peculiar treasure.'

But still more would such feelings prevail in regard to another class of offerings—those which pertained to the altar of God, which consequently were rendered directly to Him. It

[1] Num. vii. 3, xxxi. 50.
[2] Ex. xxiii. 15; Num. xviii. 15-18; Deut. xvi. 16, 17.
[3] In Herzog's *Encycl.* x. p. 625.

was on that altar most especially and peculiarly that He gave promise of meeting with them to bless them. *There*, in a manner, was His table; and in return for the offerings which His people laid on it,—if they only did so in a right spirit, presenting their offerings as the expression of what they themselves thought and felt,—He came near and visited them with such favour as He bore to His own. The altar-offerings were hence called in a more peculiar sense the bread of Jehovah, a fire-offering of sweet savour to Jehovah.[1] If this should appear to infringe on the propitiatory character of sacrifice, by presenting it simply in the light of a gift rendered, or a homage paid, by man to God, it must be remembered that here also the gifts were not primarily man's: they had been received from the hand of God, that they might be applied to the purposes for which they were intended; and, in particular, the blood or soul of the victims was expressly given by God, that it might be employed as the medium of atonement.[2] As all life is of God, so it belonged only to Him to make such a destination of it, even in the lower sphere of the animal creation, and for the ends of a symbolical worship. And the principle has its noblest exemplification in the higher sphere of the New Covenant; for the infinitely precious life, by the surrender of which the real atonement was accomplished, is made known as pre-eminently the Father's gift to a perishing world. Yet in each case alike the divine must reach its end through the instrumentality of a human agency: the altar of God must be furnished by the offerings and ministrations of those who are warranted to approach it from among men; and not as a matter thrust on the Church by arbitrary appointment, but thankfully appropriated, and by a living devoted faith rendered back to God from a soul respondent to the will of Heaven, must the work of sacrifice and atonement equally in the lower and the higher sphere proceed. The place of this could no otherwise be the one where God recorded His name to come unto His people and bless them,[3] or the propitiatory where heaven and earth meet in loving accord.[4]

[1] Lev. i. 9, viii. 21, xxiv. 9.
[2] Lev. xvii. 11.
[3] Ex. xx. 24.
[4] Rom. iii. 25, 26.

THE SIN-OFFERING.

The offering so called was that which had specially to do with the consciousness of sin and its atonement; and on this account, being so identified with sin, it came to receive its distinctive name—the same word (חַטָּאת) denoting both. In the great majority of cases, perhaps, it was offered on special occasions, when some particular act of sin had interrupted the covenant-relationship, and called for a specific atonement to re-establish the offender's position. But to impress upon Israel the conviction that such sins were always proceeding, even though they might not be distinctly brought home to the people's consciousness, and made the subject of individual confession and forgiveness, the service of the day of yearly atonement was appointed, which derived its peculiar character from the regard that was to be had in it to all the sins and transgressions of Israel, and the purging of them away by a grand sin-offering. In this case, of course, the sins of the people were contemplated in their totality, and not with reference to particular kinds or occasions. And the same was the case when there was the introduction to a new sphere of covenant-relationship, as at the consecration of Aaron and his sons, or at the joint consecration of priesthood and people in their relation one to another.[1] In such services we find the sin-offering taking precedence of all others, not because of any formal acts of sin committed, but because the transaction proceeded on the idea of a new stage or development going to be reached in covenant life or privilege, and it was fit that the sin and unworthiness of the parties concerned should be brought to remembrance and purged away. Although no express instances are on record, yet it will be understood of itself—the analogy of the preceding cases clearly involves it—that when persons for the first time sought to be admitted into the bond of the covenant, it would need to be done, among other services, with confession of sin and the presentation of a sin-offering. And as sins generally had to be thought of in connection with those greater occasions which called for the sin-offering, it were plainly unwarrantable to

[1] Lev. viii., ix.

limit its application, as necessarily and in its own nature referring only to sins of a subordinate or inferior kind.

It is true, when we turn to the ritual of the sin-offering as prescribed for special occasions, there is a certain limitation, not so properly in the kind of sins to be atoned, as in the mode of their commission. The sins themselves are characterized quite generally,—'If a soul shall sin against any of the commandments of the Lord;'[1] this is the common description which is afterwards in succession applied to priest, congregation as a body, ruler, private individual, in almost the same words, and in each case varied by the explanatory statement of something having been done which should not be done. But the doing is qualified by the term *bishgagah* (בִּשְׁגָגָה),—not strictly *in ignorance*, as the English Bible puts it, but *by erring*, *by mistake*, or *oversight*. The expression is partly explained by an additional clause, as at ch. iv. 13, where the thing said to have been done *bishgagah* is represented as 'hid from the eyes of the congregation,' and only afterwards becomes known to them; and again, at vers. 23, 28, where the discovery of the sin is spoken of as the occasion of offering the sacrifice. Some light is thrown on it also by being used in one place of the manslayer,[2] as compared with the later description, which distinguishes him from the murderer by his having done the deed 'without knowing' (בְּבְלִי דַעַת), and 'not hating him in times past.'[3] Then, finally, we have sins of this description further distinguished by being contrasted with sins of presumption, literally 'sins with a high hand,'[4]—that is, sins committed in deliberate and open defiance of the authority of Heaven, and as with a wilful determination to contest with Him the supremacy. For sins of this description no sin-offering was to be allowed, while it would be accepted for the others.[5]

It is quite plain, by putting together these comparative and

[1] Lev. iv. 2. [2] Num. xxxv. 11. [3] Deut. iv. 42. [4] Num. xv. 28–30.

[5] There was undoubtedly a rigour in the Old Testament regarding presumptuous sins, which is not found in the New. The greater manifestation of grace in the latter called for a difference, though still it is a difference only in degree; for here also there is a hardened impenitence which is practically beyond the reach of mercy—a phase of sin for which there is no forgiveness, as the following passages show: Matt. xii. 31; Heb. x. 26–29; 1 Tim. i. 20; 1 John v. 16, etc. Now, however, the range and compass of mercy has become greater.

explanatory statements, what are to be understood by the sins under consideration. If one might say, with Kurtz, that from the stress laid on the sins being at first hid from the guilty party, and only afterwards becoming known, unconscious and unintentional sins were those primarily meant—the normal sins, in a manner, of this class—yet it is impossible to think only of such; and Kurtz himself[1] has latterly found it needful to include many that were done knowingly and intentionally—sins of infirmity, committed in the violence of passion, under some powerful temptation, or from some motive appealing to the weaker part of the soul, as contradistinguished from deliberate and settled malice. Some of the cases specified at the beginning of ch. v., as among those for which sin-offerings might be presented,[2] put it beyond a doubt that sins of that description were to be understood. For while we have there such things mentioned as touching, even unwittingly, the carcase of an unclean beast, or the person of a man who at the time happened to be in a state of uncleanness, there is also the case of one who, when solemnly called upon to give evidence regarding a matter of which he had been cognizant, yet, for some selfish reason operating on him at the time, withheld the testimony he should have given (ver. 1), and the case of one who had pronounced a rash vow or oath, committing himself to do what should either not at all or not in the circumstances have been undertaken (ver. 4). These were plainly things which could not have happened without knowledge or consciousness on the part of the transgressor; but they betrayed hastiness of spirit, or the moral weakness which could not resist a present tempta-

[1] *Sacred Offerings*, § 90.

[2] There is an unfortunate division and heading of chapters here; for the law of the sin-offering should include all ch. iv., and also ch. v. of Leviticus to the end of ver. 13. It is only at ver. 14, where a new section opens with, 'And the Lord spake unto Moses, saying,' that the law of the trespass-offering begins, while there is no such formal introduction of a new subject at the commencement of the chapter. With the exception of Bähr and Hofmann, most commentators of note are now agreed on this as the proper division. That the word *trespass* sometimes occurs in the earlier part of ch. v., merely arose from the two kinds of offering having much in common, though still the proper sacrifice here is once and again called a sin-offering (vers. 6, 7, 9, 11, 12), and the victims appointed are also those of the sin-offering.

tion. Viewed in this light, too, they cannot be regarded otherwise than as specimens of a class; for no one could possibly imagine that moral weakness, displaying itself in the matter of rash swearing, or in a cowardly refusal to give faithful testimony on fitting occasions, was different in kind from such weakness when appearing in various other directions. On this account, and also on account of the close connection between the sin and trespass-offering (which differed only, as will appear, in subordinate points), we are certainly warranted to include the sins mentioned in Lev. vi. 1–5 as belonging to the class now under consideration; and among these are lying, deceit, betrayal of trust, false swearing, fraudulent behaviour. In further proof of the same thing, we find even adultery mentioned elsewhere,[1] if committed with a bondmaid, as an offence which might be expiated by this class of offerings.

From this induction of particulars several important conclusions follow, in respect to the nature and design of the offerings for sin and trespass, as indeed of the sacrificial worship generally of the Old Covenant, which, if duly considered, should put an end to certain partial and mistaken views, that occasionally appear in quarters and obtain a countenance they are not entitled to. (1.) One of these is, that sin-offerings availed only for special acts of sin, or sins committed on special occasions,—a view that we are surprised to see Kurtz still adhering to. Undoubtedly special sins formed appropriate occasions—and indeed the greater number of occasions—on which such offerings were expected to be presented; but not by any means the whole. The grand sin-offering of every year was alone conclusive proof against such an idea, since in it a remembrance was made of sins without distinction, and the object was to cleanse the people from *all* their impurities. The sin-offerings at the consecration of Aaron, and the formal entrance of the people on the tabernacle-worship, constitute another proof. Coupling with such things the specific instructions given for the presentation of a sin-offering, as often as conviction of some particular sin bore in upon their souls, conscientious and thoughtful Israelites must have felt, that whenever a sense of sin troubled their conscience, and made them

[1] Lev. xix. 20.

afraid of God's rebuke, it was through an offering of this description that relief should be sought.

(2.) Another and greatly more common, though equally ungrounded notion, is, that offerings for sin, or, as it is sometimes put, all offerings under the Old Covenant, availed only for the atonement of ceremonial transgression, or the removal of ceremonial uncleanness. Bähr has exhibited this view of the sin-offering, holding it to have contemplated only theocratical sins, but not such as were in the stricter sense moral, though he has in this met with little support from the abler theologians of his own country, as in his view of sacrifice by blood generally. But there has ever been a tendency on the part of Unitarian writers, or such as are opposed to the doctrine of a vicarious atonement, to restrict the object of the sin-offerings to merely ceremonial and slighter offences. So zealously was the idea advocated by them about the close of last century, that Magee found it necessary to give the subject a measure of consideration.[1] Since then, however, it has occasionally appeared in the writings of evangelical divines, who hold entirely orthodox views on the person and the work of Christ, and who would explain the connection between the Old and the New as to sin and sacrifice, on the principle of all being outward and ceremonial in the one, inward and real in the other. According to them, the sins atoned, not merely by the special sin-offerings, but also on the day of yearly atonement, are to be regarded as mere 'breaches of legal order and ceremonial etiquette, involving neither moral guilt nor even bodily soil or stain.' As a necessary consequence, the purification effected was entirely of the same kind: it rectified the worshipper's relation merely in an outward respect to the camp of God's people or the courts of His house, secured for him a right of access to these, and to the external privileges therewith connected; but left all the sins which really wounded his conscience and disturbed his spiritual relation to God untouched, except in so far as he could descry through the outward and ceremonial services the type and assurance of a higher redemption.[2] There can be no doubt

[1] *On Atonement*, Note 27.

[2] See, for one of the latest exhibitions of this view, Dr. Candlish's work *On the Atonement*, ch. v.

that the essentials of Christian doctrine can in this way be set forth and maintained, and also that the connection between type and antitype can be formally preserved; but it seems scarcely less certain, that the character of the Old Testament religion, and the organic relation which especially its sacrificial institute held to the work of Christ, would suffer material damage, and be virtually undermined. For what could we seriously think of a religion which took specially to do with the moral and religious training of a people, gave them the purest law, and, in connection therewith, often charged them with the gravest sins, which yet in its most solemn services contemplated nothing higher than points of religious etiquette—matters simply of conventional propriety, and lying outside the strictly moral sphere? Could the means, in such a case, seem to have been in fitting correspondence with the aim ostensibly pursued? And the punctilios of Pharisaism, instead of being the reprovable follies and perversions of men who had lost sight of the spirit and design of the institutions under which they lived, should they not have been the native growth and proper development of the system? If the most solemn parts of their religion spoke only of religious etiquette and outward decorum, it had surely been hard to blame them if they made this their chief concern: they but took the impress of the economy they lived under. And yet this economy, strange to think, was set up by the God of the Bible, which is throughout so predominantly ethical in its tone, and sets so little by the outward where the outward alone was to be found! The whole, on such a view, appears full of inconsistencies and practical contradictions. Nor can the objections thus raised be met by pointing to the higher things typified by those ceremonial expiations; for this typical element had no formal place in the system: it existed no otherwise than as something underlying or implied in the great principles and relations on which the system was constructed; and how, even after such a fashion, could it exist, if the moral element was wanting in the typical? In the antitypical things of Christ's redemption the moral is the one and all; and if the ritual of Old Testament sacrifice had borne no direct relation to it, either as to guilt or purification, then the most vital link of connection between the two systems was missing. But when we look

to the sacrificial institute itself, we find the view we contend against destitute of foundation in fact. Hengstenberg, in his treatise on the sacred offerings, has justly said, in opposition to Bähr, that 'such a separation between the moral and the ceremonial law was quite foreign to the spirit of the Old Testament; and it can only be upheld with any appearance of truth by those who utterly misconceive the symbolical character of the ceremonial law.'[1] Indeed, as we have shown in an earlier part of this volume,[2] there was nothing merely ceremonial in the Old Covenant: the moral element pervaded the whole, and every part of it; and neither an exclusion nor a privilege was rightly understood, till it was seen in a moral light. Besides, in the ritual prescriptions concerning offerings for sin and trespass, breaches of the moral law (as we have seen) not only are included, but even occupy by much the largest place; and both in that ritual and in the service of the day of atonement, 'all transgressions,' or sins against 'any of the commandments of God, in doing what should not be done,' are expressly mentioned.

(3.) A still further though closely related form of error, regarding this part of the ancient sacrificial system, consists in distinguishing, not between moral and ceremonial (for this is held by the parties concerned—chiefly, though not exclusively, of the school of Spencer—to be untenable), but between external and internal, or sin as a political and social misdemeanour, and sin as a spiritual evil and disease of the heart. The law of Moses generally, it is alleged, and its prescriptions especially respecting offerings for sin, had to do with transgressions only in the one aspect, but not in the other. The code which regulated penalties and atonements among the Jews, was 'a mere system of external control, exactly parallel to the penal codes of other nations, except so far as it was modified by its recognising no sovereign but God Himself.' This exception, however, was an all-important one; for as the Sovereign, so of

[1] See also Keil, *Archæologie*, i. p. 220, who repeats the same sentiments; and Kurtz, in his *Sacred Offerings*, § 92. Both hold the division between positively religious or ceremonial and moral laws to have no existence in the Mosaic economy as to sacrifice.

[2] Ch. ii. § 5.

necessity His law; the one being holy,—holy in the sense of spiritual, inward, requiring truth in the heart,—the other could not be different. And yet the theory in question proceeds on the supposition that they *were* different. It acknowledges that, from the state being a theocracy, sins were necessarily regarded as crimes, and *vice versa;* but holds overt acts only to have possessed this character. These alone exposed to excision; and it being the object of expiatory sacrifice to prevent excision, its atoning value went no further. What the worshipper gained by his offerings for sin, was simply to have the overt acts covered which violated its code of external jurisprudence; but sin as a defilement of the conscience, or a moral depravity, was alike beyond legal punishment and legal sacrifice. How, then, on such a view, shall we reconcile the Lawgiver with His law? They stand in ill agreement with each other; for, by the supposition, the spiritual and holy Jehovah legislated much like an earthly sovereign, and dealt with *things* rather than with *persons.* Now, the law of the sin-offering, as the law of sacrifice in general, was based upon the exactly opposite principle: it had respect to persons, and to these as related to a God of righteousness and truth, in the proper sense of the terms; and to the offerings only in so far as they represented what belonged to the persons, not to anything they might or could be by themselves. Their object, consequently, was not alone to prevent excision from the theocracy, but rather to secure continuance therein with the favour and blessing of Him who presided over its interests, without which, to the true Israelite, the theocracy wanted its most essential characteristic. Such an one knew perfectly that the God with whom he had to do, tried the reins and the hearts; that, however blameless outwardly, still if he regarded iniquity in his heart, God would not hear or bless him; and so, when called to think of having atonement made for whatever he had done against *any* of the commandments of God, and which should cleanse him from *all* his transgressions, it was inevitable that the inward as well as the outward, the moral as well as the political, defections, should have risen into view. It mattered not that the theocracy itself had a local habitation and a temporal history, and that its penalties partook of the same local and temporal

his conscience; to a certain extent, at least, conscience had been aggrieved by what was done, and must have been purged by the atonement presented. But in all the passages the apostle is speaking of what, in the proper sense, and in the estimation of God, or of a soul fully enlightened by His truth, can afford a *real and valid* satisfaction for the guilt of sin, not of what might or might not provide for it a present and accepted though inadequate atonement. The matter stood thus: A certain visible relationship was established under the old economy between Israel and God — admitting of being re-established, as often as it was interrupted by sin, through a system of animal sacrifices and corporeal ablutions. But all was, from the nature of the case, imperfect. The sanctuary itself, in connection with which the relationship was maintained, was a *worldly* one—the mere image of the *heavenly* or true. And even that was in its inner glory veiled to the worshipper: God hid at the very time He revealed Himself—kept Himself at some distance, even when He came nearest, so that manifestly the *root* of the evil was not yet reached: the conscience was not in such a sense purged as to be made perfect, or capable of feeling thoroughly at its ease in the presence of the Holy One; for *that* another and higher medium of purification needed, and should be looked for. At the same time, was such a purification administered as secured for those experienced it a certain measure of access to God's fellow- and experience of His favour; it sanctified their flesh, so admit of their personal approach to the place where God ed His name, and met with His people to bless them. *esh* of the w ipper, in such a connection, becomes relative to *ldly* sanctuary, on the part of God; if these w ly the whole, though ostensibly they ich; and ements mediated between the two, g from ne the barrier which sin was ever o raise, by so imperfect a medium, and with transi he conscience of the worshipper could s if and efficient remedy had yet been Ve r Scripture of the difference between God's dispensations, that 'The law and truth by Jesus Christ,' or, 'The

character; for not the less on that account did they bear on them the impress of God's will and character, and it was this with which all the laws and services of the religion of the Israelite were designed to bring him into harmony. The higher and future worlds were comparatively veiled to his view: with the present alone he had directly and ostensibly to do; but with this as subject to the oversight and control of One who, in His method of dealing, could not but show that He loved righteousness and hated iniquity. And the sprinkling of the blood of atonement, whether on the horns of the altar (as in the private sin-offerings), or on the mercy-seat (as in the day of atonement), could not have properly met his case, if it had not furnished him with a present deliverance from any burden of guilt under which he groaned.

It is not, in truth, so much a consideration of the passages of Old Testament Scripture which treat of the sacrificial offerings for sin that has given rise to the views we have been controverting, as certain passages in the New Testament, which appear to deny to those ancient sacrifices any validity as to the purifying of the soul. Thus it is said by Paul, 'that by Christ all who believe are justified from all things, from which they could not be justified by the law of Moses.'[1] And still more strongly and expressly in Hebrews, it is declared that the gifts and sacrifices of the law 'could not make him that did the service perfect as pertaining to the conscience;'[2] that it was 'not possible the blood of bulls and of goats could take away sins;'[3] and that such blood, as the ashes also of the heifer sprinkling the unclean, could but avail to the purifying of the flesh, while the blood of Christ, and this alone, can purge the conscience from dead works to serve the living God.[4] If such passages were to be taken absolutely, they would certainly deny any spiritual benefit whatever to the Old Testament worshipper from his legal sacrifices. But that they cannot be so taken, is evident alone from this, that even when viewed as offerings for such offences as affected the outward and theocratical position of an Israelite, and satisfying for these, they did not, and could not, stand altogether apart from

[1] Acts xiii. 39.
[2] Ch. ix. 9.
[3] Ch. x. 4.
[4] Ch. ix. 13, 14.

his conscience; to a certain extent, at least, conscience had been aggrieved by what was done, and must have been purged by the atonement presented. But in all the passages the apostle is speaking of what, in the proper sense, and in the estimation of God, or of a soul fully enlightened by His truth, can afford a *real and valid* satisfaction for the guilt of sin, not of what might or might not provide for it a present and accepted though inadequate atonement. The matter stood thus: A certain visible relationship was established under the old economy between Israel and God — admitting of being re-established, as often as it was interrupted by sin, through a system of animal sacrifices and corporeal ablutions. But all was, from the nature of the case, imperfect. The sanctuary itself, in connection with which the relationship was maintained, was a *worldly* one—the mere image of the *heavenly* or true. And even that was in its inner glory veiled to the worshipper: God hid at the very time He revealed Himself—kept Himself at some distance, even when He came nearest, so that manifestly the *root* of the evil was not yet reached: the conscience was not in such a sense purged as to be made perfect, or capable of feeling thoroughly at its ease in the presence of the Holy One; for *that* another and higher medium of purification was needed, and should be looked for. At the same time, there was such a purification administered as secured for those who experienced it a certain measure of access to God's fellowship and experience of His favour; it sanctified their flesh, so as to admit of their personal approach to the place where God recorded His name, and met with His people to bless them. The *flesh* of the worshipper, in such a connection, becomes the correlative to the *worldly* sanctuary, on the part of God; not as if these were actually the whole, though ostensibly they were such; and while atonements mediated between the two, removing from time to time the barrier which sin was ever tending to raise, yet it was by so imperfect a medium, and with results so transitory, that the conscience of the worshipper could not feel as if the proper and efficient remedy had yet been found. We read in later Scripture of the difference between the Old and the New in God's dispensations, that 'The law came by Moses, but grace and truth by Jesus Christ,' or, 'The

darkness is past, the clear light now shineth'—not as if there had been no light, no grace and truth before, but merely none worthy to be compared with what now appeared. And in like manner, in the passages under consideration, the measure of relief and purification to guilty consciences which was afforded by the provisional institutions of the tabernacle, because of their inadequate character, and the imperfect means employed in their accomplishment, are for the occasion overlooked or placed out of sight, in order to bring prominently out the real, the ultimate, and perfect salvation that had been at length brought in by Christ.

With these explanations in regard to the general nature of the sin-offering, and the objects for which it was presented, we turn now to the ritual concerning the offering itself. And first in respect to the *choice of victims:* where we meet with a striking diversity, according to the position of the party for whom the offering was to be made. When the sin was that merely of a private member of the congregation, the offering was to consist of a female kid of the goat or a lamb[1]—so also at the discharge of the Nazarite, and the purification of the leper[2]—or, in cases of poverty, two turtle-doves or two young pigeons, but merely as a substitute for the normal offering; and when even such would have proved too heavy a tax on the circumstances of the offerer, a little flour was allowed to be used, though without oil or frankincense. When the offender was a ruler in the congregation, the offering was to be a *male* kid,—when it was the congregation or the high priest, on ordinary occasions, a young bullock; while on the day of atonement the offering for the congregation consisted of two goats, and that for the high priest was a bullock; because not only in his official capacity did he represent the congregation, but, from his standing in a relation of peculiar nearness to God, sinfulness in him assumed a more offensive and aggravated character. There was thus, by means of a graduated scale in the offerings, brought out the important lesson, that while all sin is offensive in the sight of God, so as by whomsoever committed to deserve a penalty, which can only be averted by the blood of atonement,

[1] Lev. iv. 28, v. 6. [2] Num. vi. 14; Lev. xiv. 10.

it grows in offensiveness with the position and number of transgressors; and the higher in privileges, the nearer to God, so much greater also is the guilt to be atoned. Hence, in Ezekiel's vision of judgment, the words, 'Slay utterly young and old, and *begin at my sanctuary*,'[1]—that is, begin there where the sin has its greatest aggravation.

But the chief and most distinctive peculiarity in this species of sacrifice, was the *action with the blood*, which, though variously employed, was always used so as to give a relatively strong and intense expression to the ideas of sin and atonement. When the offering had respect to a single individual, a ruler or a private member of the congregation, the blood was not simply to be poured round about the altar, but some of it also to be sprinkled upon the horns of the altar—its prominent points, its insignia, as they may be called, of honour and dignity. When the offering was of an inferior kind, and consisted only of doves, as in the case of very poor persons, this latter action was not prescribed.[2] But if it was for the sin of the high priest ('the priest that is anointed,'[3]—meaning, however, the high priest, because he had the anointing in a pre-eminent sense),[4] or of the congregation at large, besides these actions in the outer court, a portion of the blood was to be carried into the Sanctuary, where the priest was to sprinkle with his finger seven times before the inner veil, and again upon the horns of the altar of incense. It was to be done in the Holy Place before the veil, because that was the symbolical dwelling-place of the high priest, or of the congregation as represented by him; and upon the altar of incense in particular, because that was the most important article of furniture there, and one also that stood in a near relation to the altar of burnt-offering. A still higher expression, and the last,—the highest expression which could be given of the ideas in question by means of the blood,—was presented when the high priest, on the day of atonement, went with the blood of his own and the people's sin-offering into the Most Holy Place, and sprinkled the mercy-seat—the very place of Jehovah's throne. In this action the sin appeared, on the one hand, rising to its most dreadful form of a condemning

[1] Ch. ix. 6.
[2] Lev. v. 9.
[3] Lev. iv. 3.
[4] Comp. Lev. xvi. 32; Ps. cxxxiii. 2.

witness in the presence-chamber of God, and, on the other, the atonement assumed the appearance of so perfect and complete a satisfaction, that the sinner could come nigh to the seat of God, and return again not only unscathed, but with an assurance that the entire mass of guilt was cast into the gulph of oblivion.

It is from the peculiar character of the sin-offering as God's special provision for removing the guilt of sin, from what might be called the intensely atoning power of its blood, that the other arrangements, especially in regard to *the flesh*, were ordered. The blood was so sacred, that if any portion of it should by accident have come upon the garments of the persons officiating, the garment 'whereupon it was sprinkled was to be washed in the Holy Place;'[1] it must not be carried out beyond the proper region of consecrated things. The flesh was not consumed upon the altar—the fat alone was burned, as standing in near connection with the more vital parts, and the indication of life in its greater healthfulness and vigour (but see under peace-offering, in which the burning of the fat formed a more distinguishing feature); and though the kidneys and the caul above the liver, or rather, the greater lobe of the liver, which had the caul attached to it, are also mentioned as parts to be burnt, yet it was simply from their being so closely connected with the fat, that they were regarded as in a manner one with it (whence in Lev. iii. 16, vii. 30, 31, all the parts actually burnt are called simply the *fat*). These portions, as specially set apart for Jehovah, were burnt upon the altar, in token of His acceptance of the offering, and were declared to be 'a sweet savour' to Him[2]—so completely had the guilt been abolished by the blood of expiation. But while the flesh itself was not consumed upon the altar, it was declared to be most holy (literally, 'a holy of holies'), and could be eaten by none but the officiating priests, not even by their families, and by themselves only within the sacred precincts of the tabernacle. And if the vessel in which it was prepared was earthen, receiving as it must then have done a portion of the substance, it was required to be broken, as too sacred to be henceforth applied to a common use; or if of brass, it was ordered to be scoured and rinsed in water, that not even the smallest fragment of flesh so

[1] Lev. vi. 27. [2] Lev. iv. 31.

holy might come in contact with common things, or be carried beyond the bounds of the sanctuary.[1]

In connection with this eating of the flesh of the sin-offering by the priesthood, there is a passage which has given rise to a good deal of controversy; it is that in which Moses said to Aaron of this offering, 'It is most holy, and it is given you to bear the iniquity of the congregation, to make atonement for them before the Lord.'[2] This cannot mean that the flesh of the sin-offering still had the iniquities of the people, as it were, inhering in it, and that the priests, by devouring the one, made finally away with the other. In that case, the flesh must rather have been regarded as most polluted, instead of being most holy. And it seems strange that Hengstenberg should still adhere to that view, which was adopted by some of the older commentators. But the atonement, in the strict and proper sense, was made when, after the imposition of hands, the penalty of death was inflicted on the victim, and its blood sprinkled on the altar of God. This denoted that its life-blood was not only given, but also accepted by God, in the room of the sinful; which was further exhibited by the burning of the fatty parts as a sweet savour. And the eating of the flesh by the priests, as at once God's familiars and the people's representatives, could only be intended to give a symbolical representation of the completeness of the reconciliation—to show by their incorporation with the sacrifice, how entirely through it the guilt had been removed, and the means of removing it converted even into the sustenance of the holiest life. The 'bearing of the iniquity,' if viewed in reference to the eating of the flesh by the priesthood, could only be viewed as a still further exhibition of the same idea—completing the transaction by the surrender of the Lord's portion to His chosen servants for their enjoyment, and thereby showing the perfected result of the atonement. But it is not necessary to connect what is said in the passage referred to specifically with the eating of the flesh: the view of Hofmann, adopted by Kurtz and several others, seems the more correct, viz. that it is of the sin-offering itself, not of the eating of its flesh, that God had given it to the priesthood to take away the iniquity of the congregation; and this is mentioned for the

[1] Lev. vi. 25–29, vii. 6. [2] Lev. x. 17.

purpose of showing why it should be regarded by them as a most holy thing, and therefore fit to be eaten. When, however, Kurtz says that 'the eating of the flesh by the priests had no other signification than to set forth the idea that the priests, as the servants of God and the members of His household, were supplied from the table of God,' this seems to carry the matter somewhat too far on the other side; for it was surely a most natural inference to draw from such eating, that God intended thereby to set before the offerer how completely his sin had been taken away, and his restoration to the favour of Heaven had been effected.[1]

But it was only in the case of sin-offerings for the private member, or the single ruler in the congregation, that the flesh was to be eaten by the priesthood: in those cases in which the blood was carried within the sanctuary, that is, when the offer-

[1] *Sac. Offerings*, § 118. The elder, and indeed most also of the recent typologists, completely misunderstood this eating of the flesh of the sin-offering, regarding it as a kind of eating of the sin, and so bearing it, or making it their own. See, for example, Gill on Lev. x. 17; Bush on *ibid.* and ch. vi. 30; also Deyling, *Obs. Sac.* i. sect. 65, § 2. It was thought in this way to afford the best adumbration of Christ, whom the priests typified, being made a sin for His people, or taking their guilt upon His own person and bearing it away. But it proceeds upon a wrong foundation, and utterly confounds the proper relation of things; the flesh as most holy, and appointed to be eaten, must have represented the acceptableness or completeness of the sacrifice, not the sinfulness of the sin atoned. Keil's statement in support of the other view, that the priests, by virtue of their office, and as the holy ones, who themselves needed no atonement, took the sins of the people on themselves and consumed them, would place the atoning power in the priesthood rather than in the sacrifice, and would also regard the flesh as being still charged with sin, after it had become most holy. Philo, *De Vict.* § 13, as quoted by Œhler, who takes the view we advocate, gave the sense correctly when he said, God would not have allowed His priests to partake of such a meal, if full forgiveness of sin had not entered. By this view also the correspondence is best preserved between the sin-offering and Christ. For as soon as He completed His offering by bearing the penalty of death, the relative impurity was gone; He was immediately treated as the Holy One and the Just; His spirit passed into glory, and even His body was preserved as a sacred thing and treated with honour, providentially kept from violence, sought for and received by the rich among the people, and committed to the tomb with the usages of an honourable burial. Christ's work of humiliation was consummated in His death, and from that moment began to appear the precursors of His exaltation to glory.

ing had respect to a sin of the high priest, or of the congregation at large—with whom, as the public representative, he was nearly identified—then the flesh was appointed to be carried without the camp, and burnt in a clean place.[1] These being sacrifices of a higher value, and bearing on them a stamp of still greater sacredness than those whose flesh was eaten by the priesthood, the injunction given not to eat of it, but to carry it without the camp and burn it, could not, as Bähr remarks,[2] have arisen from any impurity supposed to reside in the flesh. It is true that all impure things were ordered to be carried out of the camp, but it does not follow from this, that everything taken without the camp was impure; and in this case it was expressly provided, that the place to which the flesh was brought should be *clean*, implying that it was itself *pure*. The arrangement both as to the not eating, and the burning without the camp, seems to have arisen from the nature and object of the offering. In the cases referred to, the high priest was himself concerned, directly or indirectly, in the atonement, and could not properly partake of the flesh of the victim, as this would have given it the character of a peace-offering. The flesh, as well as the blood, must therefore be given to the Lord. But it could not be burnt on the altar, for this would have given it the character of a burnt-offering; neither could there in that case have been so clear an expression of the ideas which were here to be rendered prominent, viz. first, the identification of the offering with the sinner's guilt, then the completeness of the satisfaction, and the entire removal of the iniquity. These ends were best served—as in private cases by the priest eating the flesh—so here, by the carrying of the carcase to a clean place without the camp, and consuming it there as a holy of holies to the Lord; for as all in the camp had to do with it, it was thus taken apart from them all, and out of sight of all devoted by fire to the Lord.[3]

[1] Lev. iv. 12, 21, vi. 30. [2] *Symbolik*, ii. p. 397.

[3] The same fundamental error here also pervades most of the typical interpretations, which generally proceed on the supposition of the flesh being still charged with sin, and very commonly regard the consuming of it with fire as representing either the intense suffering of Christ, or the personal sufferings of the lost hereafter. Besides going on a wrong sup-

The only additional regulation regarding the sin-offering was, that no meat or drink-offering should accompany it; and in those cases of extreme poverty, in which an offering of flour was allowed to be presented, instead of the pigeons or the goat, no oil or frankincense was to be put on it, 'for it is a sin-offering.'[1] The meaning of this is correctly given by Kurtz: 'Oil and incense symbolized the Spirit of God and the prayer of the faithful; the meat-offering, always good works; but these are then only good works, and acceptable to God, when they proceed from the soil of a heart truly sanctified, when they are

position, this notion is still further objectionable on account of its deriving the idea of suffering from what was absolutely incapable of feeling it. The dead carcase was unconscious alike both of pain and pleasure; and then, as it was entirely consumed, if referring to Christ, it must have signified His absolutely perishing under the curse—if to the lost sinner, His annihilation by the sufferings.—The reference made in Heb. xiii. 11 to the burning of the carcase of the sin-offerings without the camp, is in perfect accordance with the explanation given above: 'For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin (*i.e.* the sin-offerings), are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us, therefore,' etc. It is rather an allusion to the rite than an explicit and proper interpretation of it. The real city, to which God's people belong, and out of which Christ suffered, is heaven, as the inspired writer, indeed, intimates in ver. 14. But the overruling providence of God so ordered matters, that there should be an image of this in the place of Christ's sufferings as compared with the earthly Jerusalem. In His case it was designed to be a mark of infamy, to make Him suffer without the gate—a sign that He could not be the Messiah. But viewed in reference to the ancient type, it proved rather the reverse, as, in addition to all the proper and essential marks of agreement between the two, it served to provide even a formal and external resemblance. Though the bodies of those sin-offerings were burnt without the camp, they were still a holy of holies to the Lord; they did not on that account become a polluted thing; and Christ's having, in like manner, suffered without the gate, though certainly designed by men to exhibit Him as an object of ignominy and shame, did not render Him the less the holy child of God, whose blood could fitly be taken into the highest heavens. But if He suffered Himself to be cast out, that He might bear our doom, it surely would ill become us to be unwilling to go out and bear His reproach. This is the general idea; but the passage is rather of the hortatory than the explanatory kind, and passes so rapidly from one point to another, that to press each particular closely would be to make it yield a false and inconsistent meaning.

[1] Lev. v. 11.

yielded and matured by the Spirit of God, and when, further, they are presented to God as His own work in man, accompanied on the part of the latter with the humble and grateful acknowledgment that the works are the offspring, not of his own goodness, but of the grace of God. The sin-offering, however, was pre-eminently the atonement-offering; the idea of atonement came so prominently out, that no room was left for the others. The consecration of the person, and the presentation of his good works to the Lord, had to be reserved for another stage in the sacrificial institute.'[1]

[The occasions on which the private and personal sin-offerings were presented, beside those mentioned in Lev. iv. and v., were: when a Nazarite had touched a dead corpse, or when the time of his vow was completed;[2] at the purification of the leper,[3] and of women after long-continued hæmorrhage or after childbirth,[4] pointing to the corruption not only indicated by the bodily disease, but also strictly connected with the powers and processes of generation—the fountainhead, as they might be called, of human depravity. This also accounts for the case mentioned in Lev. xv. 2, 14, being an occasion for presenting a sin-offering; as it does also for the relative impurity connected in so many ways with the same, even where an atonement was not actually required, but washing only enjoined.]

THE TRESPASS-OFFERING.

That the trespass, or, as it should rather be called, the guilt or debt-offering (אָשָׁם, *asham*), stood in a very near relation to the sin-offering, and to a great extent was identified with it in nature, is evident from the description given of the trespass-offering in Lev. v. 14–vi. 7, and in particular from the declaration in ch. vii. 7, 'As the sin-offering is, so is the trespass-offering: there is one law for them.' But great difficulty has been found in drawing precisely the line of demarcation between the two kinds of offerings, and in pointing out, regarding the trespass-offering, what constituted the specific difference between it and the sin-offering. The difficulty, if not altogether caused,

[1] *Mosaische Opfer*, p. 192.
[2] Num. vi. 10–14.
[3] Lev. xiv. 19–31.
[4] Lev. xii. 6–8, xv. 25–30.

has been very much increased, by the mistake adverted to in a preceding note, of supposing the directions regarding the trespass-offering to begin with ch. v., whereas they really commence with the new section at ver. 14, where, as usual, the new subject is introduced with the words: 'The Lord spake unto Moses, saying.' These words do not occur at the beginning of the chapter itself; the section to the end of the 13th verse was added to the preceding chapter regarding the sin-offering, with the view of specifying certain occasions on which it should be presented, and making provision for a cheaper sort of sacrifice to persons in destitute circumstances. But in each case the sacrifice itself, without exception, is called a sin-offering, vers. 6, 7, 8, 9, 11, 12. In one verse, indeed (the 6th), it is said in our version, 'And he shall bring his trespass-offering;' but this is a mere mistranslation, and should have been rendered, as it is in the very next verse, where the expression in the original is the same, 'And he shall bring for (or as) his trespass.' Throughout the section the sin is denominated an *asham*, that is, a matter of guilt or debt; and all sin is such, viewed in reference to the law of God, so that every sin-offering might also be called an *asham*, as well as a *hattath*, or sin-offering. The same mode of expression is used in respect to what was unquestionably the sin-offering.[1] But what were distinctively called by the name of *asham*, were offerings for sins in which the offence given, or the debt incurred by the misdeed, admitted of some sort of estimation and recompense; so that, in addition to the atonement required for the iniquity, in the one point of view, there might also, in the other, be the exaction and the payment of a restitution.

That this is the real import of the *asham*, as distinguished from the *hattath* or sin, is clear from the passage Num. v. 5–8, where the former is marked as a consequence of the latter, and such a consequence as admitted and demanded a material recompense: 'When a man or woman shall commit any sin that men commit, to do a trespass (or deal fraudulently) against the Lord, and that person be guilty (אָשְׁמָה); then they shall confess their sin which they have done: and he shall recompense his *asham* with the principal thereof, and add to it the fifth part

[1] See ch. iv. 3, 13, etc.

thereof, and give it unto him against whom he hath trespassed (literally, to whom he has become guilty). But if the man have no kinsman to recompense the *asham* unto, let the *asham* be recompensed unto the Lord, to the priest, besides the ram of the atonement, whereby an atonement shall be made for him.' The Lord, in this latter case, as being the original proprietor of the land, stept into the room of the deceased person who had sustained the injury, and received through His representative, the priest, the earthly restitution, while the sacrifice was also given to the Lord for the offence committed against His authority. In the primary law on the subject in Leviticus, there are two sections, each beginning with the formula, 'And the Lord spake to Moses,'[1] and each including a distinct class of cases for trespass-offerings. The relation of the two to each other has been matter of much controversy of late; but the order and succession of topics may be briefly stated, and in a perfectly clear and natural manner. In the first section are mentioned in the front rank sins committed against the holy things of God, *i.e.* anything devoted or vowed to Him, tithes, first-fruits, etc.,—a want of faithfulness in respect to these, and done in ignorance or oversight; then, besides these, in vers. 17–19, all sins whatever against the commandments of the Lord are included, if done in a similar manner, unconsciously, or from want of due consideration. In the other section, beginning with the next chapter, a different class of cases is introduced, and one in which there must have been a perfect consciousness on the part of the person offending, viz. violation of a pledge or trust committed to any one, swearing falsely regarding it, or regarding lost property which had been found, and generally acting in a deceitful and fraudulent way concerning the property of another. It is impossible but that there must here have been a clear perception of the nature of the things done, and a sense of their wrongness; while yet, if no reconciliation and atonement had been allowed for the offender, the law would have proved too rigorous for human frailty and imperfection. This, consequently, was allowed. But in all such cases a debt was manifestly incurred; and indeed a twofold debt: a debt, first of all, to the Lord as the

[1] Ch. v. 14–17, vi. 1–7.

only supreme Head of the commonwealth whose laws had been transgressed, and a debt also to a party on earth whose constitutional rights had been invaded. In both respects alike the priest was to make an estimate of the wrong done; and in the first respect, the debt (whatever might be the valuation) was discharged by the presentation of a ram for the *asham* or trespass-offering, ver. 15; while in the other, the actual sum was to be paid to the party wronged, with an additional fifth.

The same limitations as to the manner of committing the sins in question, were evidently intended to apply here, as in respect to those for which the sin-offering was presented. They were such as had been done in ignorance, unawares, through the influence of passion or temptation; and it is plain, that those most distinctly specified could not possibly have been committed without a consciousness of sin at the very time of their being done. But the precise aspect under which the sins were considered, was taken from a somewhat lower point of view than in the case of the sin-offering. It was a reckoning for sin with a predominant respect to the social and economical evils growing out of it, or to the violation of rights involved in its commission; the higher and primary relations not being, indeed, overlooked,—for every violation of duty is also a sin against God,—but only less prominently exhibited. Hence, while, to mark the amount of evil done, a ram from the flock was always to be the offering, the manner of dealing with it, when presented, was such as to indicate that a relatively inferior place belonged to it as compared with the sin-offering: the blood was only poured around the altar, not sprinkled on the horns, nor carried within the sanctuary; and on those more public and solemn occasions on which a whole series of offerings was to be presented, we never find the trespass-offering taking the place of the sin-offering, or occurring in addition to it.[1] So that the trespass-offering may justly be regarded as a kind of sin-offering of the second rank, intended for such cases as were peculiarly fitted for enforcing upon the sinner's conscience the moral debt he had incurred by his transgression, in the reckoning of God, and the necessity of his at once rendering satisfaction to the divine justice he had offended, and

[1] Ex. xxix.; Lev. xvi.; Num. vii. xxviii. xxix.

making restitution in regard to the brotherly relations he had violated.[1]

There can be little doubt that this more restricted and inferior character of the trespass-offering is the reason why, in New Testament Scripture, the one great sacrifice of Christ is never spoken of with special reference to it, while so often presented under the aspect of a sin-offering. We find there, however, mention frequently enough made of sin as a debt incurred toward God, rendering the sinner liable to the exaction of a suitable recompense to the offended justice of Heaven. This satisfaction it is possible for him to pay only in the person of his substitute, the Lamb of God, whose blood is so infinitely precious, that it is amply sufficient to cancel, in behalf of every believer, the guilt of numberless transgressions. But while this one ransom alone can satisfy for man's guilt the injured claims of God's law of holiness; wherever the sin committed assumes the form of a wrong done to a fellow-creature, God justly demands, as an indispensable condition of His granting an acquittal in respect to the higher province of righteousness, that the sinner show his readiness to make reparation in this lower province, which lies within his reach. He who refuses to put himself on right terms with an injured fellow-mortal, can never be received into terms of peace and blessing with an offended God. And if he should even proceed so far as to bring his gift to the altar, while he there remembers that his brother has somewhat against him, he must not presume to offer it, as he should then offer it in vain, but go and render due satisfaction to his brother, and then come and offer the gift.[2]

THE BURNT-OFFERING.

The name commonly given in Scripture to this species of sacrifice is *olah* (עֹלָה), *an ascension*, so called from the whole

[1] This view of the trespass-offering is now generally concurred in, also by Hengstenberg in his last treatise, *Mos. Op.* p. 21, as well as by Bähr, Kurtz, and others. For the reason of a trespass-offering being required in the purification of a leper, and also of a Nazarite who had broken his vow, see what is said in connection with the two cases.

[2] Matt. v. 23, 24.

being consumed and going up in a flame to the Lord. It received also the name *kalil* (כָּלִיל), *the whole*, with reference to the entire consumption, and possibly not without respect to its general and comprehensive character.

For in this respect it was distinguished from all the other sacrifices, and raised above them. The sin and trespass-offerings were presented with the view simply of making atonement for sin, very commonly particular sins, and had for their object the restoring of the offerer to a state of peace and fellowship with God, which had been interrupted by the commission of iniquity. But the burnt-offering was for those who were already standing within the bonds of the covenant, and without any such sense of guilt lying upon their conscience as exposed them to excision from the covenant. We are not, however, to suppose on this account, that there was to be no conscience of sin in the offerer when he presented this sacrifice; for he was required to lay his hand on the head of the victim (with which confession of sin was always accompanied), and it was expressly said 'to be accepted for him, to make atonement for him.'[1] But the guilt for which atonement here required to be made, was not that properly of special and formal acts of transgression, but rather of those shortcomings and imperfections which perpetually cleave to the servant of God, and mingle even with his best services. Along, however, with this sense of unworthiness and sin, which enters as an abiding element into the state of his mind, there is invariably coupled, especially in his exercises of devotion, a surrender and consecration of his person and powers to the service of God. While he is conscious of, and laments the deficiencies of the past, he cannot but desire to manifest a spirit of more complete devotedness in the time to come. And it was to express this complicated state of feeling, to which the whole and every individual of the covenant people should have been continually exercising themselves, that the service of the burnt-offering was appointed.

Hence this offering, combining in itself to a considerable extent what belonged to the other sacrifices, might be regarded as embodying the general idea of sacrifice, and as in a sense representing the whole sacrificial institute. So it appears in

[1] Lev. i. 4, and also ch. xvi. 24.

Deut. xxxiii. 10, where the office of the priesthood in the presentation of offerings is described simply with a reference to this species of sacrifice: 'They shall put incense before Thee, and whole burnt-sacrifice upon Thy altar.' On the same account, it was the kind of offering which was to be presented morning and evening in behalf of the whole covenant people, and which, especially during the night, when the altar was required for no other use, was to be so slowly consumed that it might last till the morning.[1] So that it was in a sense the perpetual sacrifice—the symbolical expression of what Israel should have been ever receiving from Jehovah as the God of the covenant, and what they, as children of the covenant, should ever have yielded to Him in return. Whence also, as formerly noticed, the altar of sacrifice came to be familiarly called 'the altar of burnt-offering.'

All the more special directions regarding particular burnt-offerings agree with the view now exhibited. In conformity with its general and comprehensive character, or its connection with the abiding and habitual state of the worshipper, much was left to his own discretion, both as to the kind of victim to be presented, the greater or less amount of the sacrifice (which on very joyful occasions rose to an immense height),[2] and the particular times for presenting it. He might make his choice from the herd or the flock, but in each case must take a male without blemish, the best and most perfect of its kind; or he might even go to the genus of fowls, and choose a turtle-dove or young pigeon. The blood of the victim was simply poured around the altar, the most general form of the atoning action; and, with the exception of the skin, which was all that could be given to the priests without detracting from the completeness of the offering, the whole carcase, after being cut into suitable pieces, and the filth that might adhere to any of them washed off, was laid upon the altar and burnt. (In the case of the pigeons, the crop was first removed, as but imperfectly belonging to the bird, not properly a part of its flesh and blood.) In that consumption of the whole, after the outpouring of the blood, for his acceptance,

[1] Ex. xxix. 38–46; Num. xxviii. 3; Lev. vi. 9.
[2] 1 Kings iii. 4, etc.

the offerer, if he entered into the spirit of the service, saw expressed his own dedication of himself, soul and body, to the service of God—self-dedication following upon, and growing out of, pardon and acceptance with God. And as such consecration of the person to God must again appear, and express itself in the fruits of a holy life, the burnt-offering was always accompanied with a meat and drink-offering, through which the worshipper pledged himself to the diligent performance of the deeds of righteousness.[1] For the thankful consecration of the person to the Lord must show itself in a life and conduct conformed to the divine will, responding to the word of Christ, 'Ye are my friends, if ye do whatsoever I command you.'

That Christ was here also the end of the law, and realized to the full what the burnt-offering thus symbolized, will readily be understood. In so far as it contained the blood of atonement, ever in the course of being presented for the covenant people, it shadowed forth Christ as the one and all for His people, in regard to deliverance from the guilt of sin—the fountain to which they must daily and hourly repair, to be washed from their uncleanness. And in so far as it expressed, through the consumption of the victim and the accompaniment of food, the dedication of the offerer to God for all holy working and fruitfulness in well-doing, the symbol met with unspeakably its highest realization in Him who came not to do His own will, but the will of the Father that sent Him; who sought not His own glory, but the glory of His Father; who said, even in the last extremities, and in reference to the most appalling trials, 'Not my will, but Thine, be done. I have glorified Thee on earth: I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was.'

But in this the blessed Redeemer did not stand alone; here it could no longer be said, 'Of the people there was none with Him.' As bearing the doom and penalty of sin, He is infinitely exalted above the highest and holiest of His brethren. None of them can share with Him either in the burden or the glory of the work given Him to do. These are exclusively His own,

[1] Num. xv. 3–11, xxviii. 7–15.

and it is for them simply to receive from His hand, as the debtors of His grace, and enter into the spoils of His dear-bought victory. But in the spirit of self-dedication and holy obedience, which animated Him throughout the whole of His undertaking, He was the forerunner of His people, and the same spirit must breathe and operate in them. As He yielded Himself to the Father, so they must yield themselves to Him, drawn by the constraint of His love and the mercies of His redemption to present themselves in Him as living sacrifices, that they may prove what is the good, and acceptable, and perfect will of God. And the more always they realize their interest in His blood for the pardon of sin and acceptance with God, the more will they be disposed to yield themselves to the Lord for a ready submission to His righteous will, and to say with the Psalmist, 'O Lord, truly I am Thy servant; I am Thy servant, the son of Thine handmaid: Thou hast loosed my bonds.'

THE PEACE-OFFERING.

The general name for this species of offering is *shelamim* (שְׁלָמִים): it comes from a root which signifies to make up, to supply what is wanting or deficient, to pay or recompense; and hence it very naturally came to express a state in which, all misunderstandings having been removed and good experienced, there was room for friendship, joy, and thankfulness.[1] And the sacrifice which went by this name, might be employed in reference to any occasion on which such ideas became strikingly displayed.

The peace-offerings appear under three divisions—the sacrifice of thanksgivings or praise (תּוֹדָה), of a vow (נֶדֶר), and of free-will (נְדָבָה). The last of these is marked as being somewhat inferior, by the circumstance that an animal with something lacking or superfluous in its parts might be offered, while in both the other sorts the rule, of being without blemish, was

[1] Some recent commentators would derive the term from the Piel of the verb (שִׁלֵּם), which means to compensate or repay; and hence the idea of thankfulness comes more distinctly out. Thank-offerings, rather than peace-offerings, they regard as the proper appellation.

strictly enforced.[1] And again a difference is marked, a measure of inferiority in both of the two last as compared with the first, in that they are treated conjointly, as coming under the same general laws,[2] while the first has a section for itself (vers. 11-15); and also that the flesh of those two might be eaten either on the first or the second day, while the flesh of the thank-offering required to be eaten on the first, or else burnt with fire. These are certainly rather slight distinctions; but they are quite sufficient to indicate degrees of excellence or worth in the respective offerings, in which the sacrifice of praise holds the highest, and that of free-will the lowest place. While also the free-will and the votive peace-offering had much in common, and are made to stand under one general law as to the service connected with them, they are not unfrequently presented as in a kind of contrast to each other.[3] This, however, merely arose from the different circumstances in which they were usually presented. Persons who received some striking interpositions of Providence at a time when they could not make any suitable outward return,—or, more commonly, persons who were involved in danger or distress, and greatly desired the interposition of the divine hand to bring deliverance,—were accustomed to vow certain offerings to the Lord in respect to the goodness either actually vouchsafed or fervently sought. From the moment that the vow was made, they lay under an express obligation to perform what was specified; their sacrifice as to its obligation ceased to be a voluntary service; and if some time elapsed between the promise and the performance, there was considerable danger of the feeling that dictated the vow suffering abatement, and the worshipper either failing to make good his obligation, or doing so under a constraint. Jacob himself, the father of the covenant people, became a memorable example of this; having failed in the strict and proper sense to pay the vow he made at Bethel, after he returned to Canaan, until, reproved by judgments in his family, and warned by God, he repaired to the place.[4] Hence not only the sort of contrast sometimes indicated between the votive and the free-will offerings, but also the pointed allusions to the necessity of fulfilling

[1] Lev. xxii. 21, 23.
[2] Lev. vii. 16–21.
[3] Lev. vii. 16, xxii. 21, 23, etc.
[4] Gen. xxxv. 1–7.

such vows after they were made, and the care which pious men took to maintain in this respect a good conscience.[1] When actually presented, such votive offerings must have partaken chiefly of the nature of thanksgivings, as in the mode of their origination they possessed somewhat of the character of a prayer. In ordinary circumstances, however, and when the worshipper was in a condition to give outward and immediate expression to his feelings in an act of worship, it would seem that the free-will peace-offering was the embodied prayer, as we find peace-offerings presented in circumstances which naturally called for supplication, and which preclude the thought of any other free-will offerings.[2] And the relation of the three kinds to each other, with their respective gradations, may be indicated with probable correctness as follows: The thank or praise-offering was the expression of the worshipper's feelings of adoring gratitude on account of having received some spontaneous tokens of the Lord's goodness—this was the highest form, as here the grace of God shone prominently forth. The vow-sacrifice was the expression of like feelings for benefits received from the divine beneficence, but which were partly conferred in consideration of a vow made by the worshipper—this was of a lower grade, having something of man connected with it. And the free-will offering, which was presented without any constraint of necessity, and either without respect to any special acts of mercy experienced, or with a view to the obtaining of such, occupied a still lower ground, as the worshipper here took the initiative, and appeared in the attitude of one seeking after God.[3]

In regard to the offerings themselves, they were all to be accompanied with imposition of hands and the sprinkling of the blood round about the altar, which implied that they had to some extent to do with sin, and, like all the other offerings

[1] Ps. xxii. 25, lxvi. 13, lxxvi. 11; Prov. xx. 25; Eccles. v. 4, 5, etc.

[2] Judg. xx. 26, xxi. 4; 1 Sam. xiii. 9; 2 Sam. xxiv. 25.

[3] Kurtz, *Mosaische Opfer*, pp. 138–9. The view given above is substantially the same also with that of Scholl, Hengstenberg, Baumgarten, Œhler (in Herzog), and in its leading features was already given by Outram, i. 11, § 1. Bähr differs on some points, and is far indeed from being a safe guide in regard to any of the sacrifices.

of blood, brought this to remembrance. The occasion of their presentation being some manifestation of God, of His mercy and goodness, whether sought for or obtained, it fitly served to remind the worshipper of his unworthiness of the boon, and his unfitness in himself to stand before God in peace when God should be drawing near. It was this feeling which gave rise to the sentiment, that no one could see God's face and live, and which so often found vent for itself in the ancient worshipper, even when the manifestation actually given of God was of the most gracious kind. This is well brought out by Bähr in reference to the matter now under discussion, however his defective views have led him to misapply the statement, or to overlook the plain inferences deducible from it: 'The reference to sin and atonement discovers itself in the most striking and decided manner, precisely in regard to that species of peace-offerings which was the most important and customary, and which might seem at first sight to have least to do with such a reference, viz. in the praise-offering. The word (תּוֹדָה) comes from a verb, which signifies as well to confess to Jehovah sin, guilt, misconduct, as to ascribe adoration and praise to His name.[1] The confession of sin can only be made in the light of God's holiness; hence, when man confesses his sin before God, he at the same time confesses the holiness of God. But as holiness is the expression of the highest name of Jehovah, the confession of sin with Israel carries along with it the confession of the name of Jehovah; and every confession of this name, as the front and centre of all divine manifestations, is at the same time glory and praise to God. Accordingly, the Hebrews necessarily thought in their praise-offerings of the confession of sin, and with this coupled the idea of an atonement; so that an atoning virtue was properly regarded as essentially belonging to this sacrifice.'[2]

It was not peculiar to the peace-offerings (for the same also had place in the ordinary sin-offerings), but it was a more marked and pervading characteristic in them, that the fat, with the parts on which it chiefly lay (the kidneys and the greater lobe of the liver), had to be burnt on the altar. In such offer-

[1] Comp. Ps. xxxii. 4; 1 Kings viii. 33; also Josh. vii. 19.
[2] *Symbolik*, ii. pp. 379, 380.

ings this was the one part reserved for consumption by fire; and the reason undoubtedly was, that the fat stood nearest to the blood as the representative of life. It was in a manner 'the efflorescence of the animal life'—the sign of its full healthfulness and vigour; and hence, in well-fed animals, found clustering in greatest fulness around the more inward and vital parts of the system; though in the sheep also growing into a lump on the tail. On this account the term *fat* was commonly applied to everything that was best and most excellent of its kind;[1] and the fat of the offering, as the richest portion of the flesh, was fitly set apart for Jehovah. It was, however, peculiar to the peace-offerings that certain parts of the flesh were, by a special act of consecration, waving and heaving, set apart for the priests, and given them as their portion. These parts were the breast and the right shoulder. Why such in particular were chosen is nowhere stated; but it probably arose from their being somehow considered the more excellent parts. And in regard to the ceremony of consecration, according to Jewish tradition, it was performed by laying the parts on the hands of the offerer, and the priest putting his hands again underneath, then moving them in a horizontal direction for the waving, and in a vertical one for the heaving. It would appear that the ceremony was commonly divided, that one part of it alone was usually performed at a time, and that in regard to the peace-offerings the waving was peculiarly connected with the breast, — which is thence called the wave-breast,[2] — and the heaving with the shoulder, for this reason called the heave-shoulder. There can be little doubt that the rite was intended to be a sort of presentation of the parts to God, as the supreme Ruler in all the regions of this lower world and in the higher regions above: the more suitable in connection with the peace-offerings, as these were acknowledgments of the Lord's power and goodness in all the departments of providence, and in the blessings which come down from above. When those parts were thus presented and set apart to the priesthood, the Lord's familiars, the rest of the flesh, it was implied, was given up to the offerer, to be partaken of by himself and those he might call to share and rejoice with him. Among these he was in-

[1] Gen. xlv. 18; Deut. xxxii. 14, etc. [2] Lev. vii. 30, 32, 34.

structed to invite, beside his own friends, the Levite, the widow, and the fatherless.[1]

This participation by the offerer and his friends, this family feast upon the sacrifice, may be regarded as the most distinctive characteristic of the peace-offerings. It denoted that the offerer was admitted to a state of near fellowship and enjoyment with God, shared part and part with Jehovah and His priests, had a standing in His house, and a seat at His table. It was therefore the symbol of established friendship with God, and near communion with Him in the blessings of His kingdom; and was associated in the minds of the worshippers with feelings of peculiar joy and gladness,—but these always of a sacred character. The feast and the rejoicing were still to be 'before the Lord,' in the place where He put His name, and in company with those who were ceremonially pure. And with the view of marking how far all foulness and corruption must be put away from such entertainments, the flesh had to be eaten on the first, or at furthest the second day, after which, as being no longer in a fresh state, it became an abomination.

Turning our view to Christian times, we find the ideas symbolized in the peace-offering reappearing, and obtaining their adequate expression, both in Christ Himself and in His people. What it indicated in so far as it bore the character of an atonement, could of course find its antitype only in Christ, as all the blood shed in ancient sacrifice pointed to that blood of His which alone cleanseth from sin. And inasmuch as all the blessings which Christ obtained for His Church were received in answer to intercessory prayer, and when received, formed the occasion also on His part of giving praise and glory to the Father, so here also we see the grand realization of the peace-offering in Him who, in the name and the behalf of His redeemed, could say, 'My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him.'[2]

Viewed, however, as a representation of the state and feelings of the worshipper, the service of the peace-offering bears respect more directly and properly to the people of Christ than to Christ Himself. And so viewed, it exhibits throughout an elevated and faithful pattern of their spiritual condition, and

[1] Deut. xii. 18, xvi. 11. [2] Ps. xxii. 25.

e righteous principles and feelings by which that is pervaded. the feast upon the sacrifice, the feeding at the Lord's own ble, and on the provisions of His house, we see the blessed ıte of honour and dignity to which the child of God is raised; ; nearness to the Father, and freedom of access to the best ings in His kingdom; so that he can rejoice in the goodness d mercy which are made to pass before him, and can say, have all, and abound.' But let it be remembered, that the ry place where the feast was held—'before the Lord'—and e careful exclusion of all putrid appearances, give solemn arning that such a high dignity and blessed satisfaction can held only by the sanctified mind, and the spiritual delight hich is reaped cannot possibly consist with the love and actice of sin. Nay, in the prayers, the vows, the thanksvings and praises with which those peace-offerings were acmpanied, and of which they were but the outward expression, t it be perceived how much the possessors of this elevated ndition should be exercised to the work of communion with eaven, and especially how sweet should be to them 'the crifice of praise, the fruit of the lips!'[1] And then, in the ay by which the worshipper attained to a fitness for enjoying e privilege referred to,—namely, through the life-blood of onement,—how impressive a testimony was borne to the cessity of seeking the road to all dignity and blessing in the ngdom of God through faith in a crucified Redeemer! By im has the provision been made, and the door opened, and e invitation issued to go in and partake. Such only as have tained to faith in His blood can be admitted to taste, or be epared to relish, the feast of fat things He sets before them. he unbelieving and unholy must of necessity be aliens from od's household, and strangers at His table.

THE MEAT-OFFERING.

The proper and distinctive name for what is called the eat-offering, was *mincha* (מִנְחָה), although the word is somemes used in a more extended sense, as a general name for ferings or things presented to the Lord. It is not expressly

[1] Heb. xiii. 15.

said that this kind of offering was only to be an addition to the two last species of bloody sacrifices (the burnt-offering and peace-offering), and that it could never be presented as something separate and independent. But the whole character of the Mosaic institutions, and the analogy of particular parts of them, certainly warrants the inference, that it was not the intention of God that the meat-offering should ever be presented alone; as there was here no confession of sin and no expiation of guilt. And accordingly, when the children of Israel were enjoined to bring, on two separate occasions, special offerings of this kind,—the sheaf of first-fruits, and the two loaves,[1]—on both occasions alike the offering had to be accompanied with the sacrifice of slain victims. The ordinary employment of the meat-offering was in connection with the burnt and peace-offerings, which were always to have it as a necessary and proper supplement.[2]

The meat-offering, as to its materials, consisted principally of a certain portion of flour or cakes, with which, it would seem, there was always connected a suitable quantity of wine for a drink-offering. The latter is not mentioned in Lev. ii., which expressly treats of the meat-offering, but is elsewhere spoken of as a usual accompaniment,[3] and was probably omitted in the second chapter of Leviticus for the same reason that it is also noticed only by implication with the shew-bread, viz. that it formed quite a subordinate part of the offering, and was merely a sort of accessory. Being of the same nature with the shew-bread, which will be treated of in next section, we need not enter here on any investigation into the design of the offering; but may simply mention, in respect to this generally, that it was appended to the two kinds of offerings specified, to show that the object of such offerings was the sanctification of the people by fruitfulness in well-doing, without which the end aimed at never could be attained.

This meat-offering was not to be prepared with leaven or honey, but always with salt, oil, and frankincense. Leaven is a piece of dough in a state of putrefaction, the atoms of which are in a continual motion; hence it very naturally be-

[1] Lev. xxiii. 10–12, 17–20. [2] Num. xv. 1–13.
[3] Ex. xxix. 40; Lev. xxiii. 13; Num. xv. 5, 10, etc.

came an image of moral corruption. Plutarch assigns as the reason why the priest of Jupiter was not allowed to touch leaven, that 'it comes out of corruption, and corrupts that with which it is mingled.'[1] This, however, has been thought by some to be too recondite a reason for the prohibition, especially as there can be no doubt that leavened bread was used in ordinary life by the covenant people, without apparently suggesting any idea of corruption. It is thought to be more natural, and altogether more in accordance with the original prohibition of leaven, to understand by it simply the old, that which savoured of the state of things to be done away, whereas the unleavened was the new, the fresh, the unmixed, consequently pure.—(Ewald, Keil, Baur, Legrer, etc.) Such, certainly, may have been the original ground on which leaven was forbidden, but in this way also it naturally came to be viewed as a symbol of corruption—corruption as a penetrating and pervading power. The New Testament usage leaves no room to doubt, that while leaven might be viewed simply with reference to its penetrating and expansive qualities,[2] it was commonly understood to symbolize malice and wickedness—whatever tends to mar the simplicity and corrupt the purity of the people of God—from which, therefore, the symbolical offerings that represented the good works and holy lives of the worshipper must be kept separate.[3] The prohibition of honey is variously understood; but very commonly it has been explained on the same principle as in the case of leaven, being both in itself, and as an article of diet, at least when taken in any quantity, liable to become sour and corrupt. So Winer, Bähr, Baumgarten, and many others. But this seems rather far-fetched, and has little to countenance it in the references made to honey in the Old Testament. There it almost uniformly appears as of all things in nature the most sweet and gratifying to the natural taste — the fitting representative, therefore, of whatever is most pleasing to the flesh. Hence, as Jarchi says, 'all sweet fruit was called honey;' and another Jewish authority, connecting the natural with the spiritual here, testifies that 'the reason why honey was forbidden, was because

[1] *Qu. Nom.* ii. 289. [2] Matt. xiii. 33.
[3] Matt. xvi. 6; Luke xii. 1; 1 Cor. v. 6–8; Gal. v. 9.

evil concupiscence is sweet to a man as honey.'[1] As, therefore, the corrupting element of leaven was forbidden, to indicate the contrariety of everything spiritually corrupt to the pure worship and service of God, so here the most luscious production of nature was also prohibited, to indicate that what is peculiarly pleasing to the flesh is distasteful to God, and must be renounced by His faithful servants.[2]

In regard to the ingredients with which the meat-offering was to be accompanied, there is scarcely any room for diversity of opinion. Salt is the great preservative of animal nature, opposing the tendency to putrefaction and decay. It was therefore well fitted to serve as a symbol of that moral and religious purity which is essential to the true worship of God, and on which all stability and order ultimately depend. Hence, also, it is called 'the salt of the covenant of God,'[3] being an emblem at once of the perpetuity of this, and of the principles of holy rectitude, the true elements of incorruption, for the maintenance of which it was established. When our Lord said to His disciples, 'Ye are the salt of the earth,'[4] He wished them to know that it was their part to exercise in a moral respect the same sanatory, healthful, purifying, and preservative influence which salt did in the things of nature. And when again asserting that every one should have 'salt in themselves, and that every sacrifice must be salted with salt,'[5] He intimates that the property which enters into the lives of God's people, and renders them a sort of spiritual salt, must be within, consisting in the possession of a good conscience toward God.—The oil, symbol of the grace of God's Spirit, with which the meat-offering was to be intermingled, implied that every good work, capable of being presented to God, must be inwrought by the Spirit of God. And that frankincense was to be put upon it,

[1] See Ainsworth on Lev. ii. 11.

[2] The prohibition of leaven and honey was only for the usual meat-offering, and did not apply to the first-fruits, as the first-fruits of everything had to be presented to the Lord. Hence the wave-loaves were leavened, Lev. xxiii. 17; and honey is mentioned among the first-fruits presented in 2 Chron. xxxi. 5. These, however, did not come upon the altar, but were only presented to the Lord, and given to the priests.

[3] Lev. ii. 13. [4] Matt. v. 13. [5] Mark ix. 49, 50.

bespoke the connection between good works and prayer, and that all righteous action should be presented to God in the spirit of devotion. So that 'the good works of the faithful are represented by the oil, as prompted, quickened, and matured by the Holy Spirit,—by the frankincense, as made acceptable and borne heavenwards in prayer,—and by the salt, as incorruptible, perpetually abiding signs and fruits of God's covenant of grace.'[1]

[1] Kurtz, *Mos. Opfer*, p. 102. Compare also what is said on the shew-bread in next section.

SECTION SIXTH.

THE HOLY PLACE—THE ALTAR OF INCENSE—THE TABLE OF SHEW-BREAD—THE CANDLESTICK.

As the court of the Tabernacle was the place where the body of the covenant people could have access to God, so the Sanctuary or Holy Place was the more hallowed ground, where they could only appear by representation. Into this apartment the priests, in their behalf, went every day to accomplish the service of God, having freedom at all times to go in and out. It might therefore be justly regarded as *their* proper habitation; and the furniture and services belonging to it might as naturally be made to express their relation to God, as those of the Most Holy Place the relation of God to them. We shall find this fully borne out by a consideration of the several particulars. The first of these is—

THE ALTAR OF INCENSE.

Its position appears to have been the nearest to the veil, which formed the entrance into the Most Holy Place, and indeed immediately in front of it. 'Thou shalt put it before the veil that is by the ark of the testimony; before the mercy-seat that is over the testimony, where I will meet with thee.'[1] The meaning of the direction obviously is, that this altar was to be placed directly before the veil, in close relationship to it, and in the middle of the apartment; and this for the reason that, being so placed, it might the more readily be viewed as standing in a kind of juxtaposition to the mercy-seat. Hence also, in Lev. xvi. 18, it is called 'the altar that is before the Lord,' being as near to His throne as the daily service to be performed at it admitted. In regard to its form

[1] Ex. xxx. 6

and structure, it was a square-like box, on the top one cubit each way, and two cubits in height (*i.e.* about 3½ feet high, and 21 inches square on the top); made of shittim-wood overlaid with gold, with jutting points or corners called horns, and a crown or ornamented edge of gold. The name of *misbeach* (sacrificing place), commonly rendered *altar*, was applied to it, not from there being any sacrifices in the strict sense, or slain victims, presented on it,—for it served merely as a stand for the pot of incense which was placed on it,—but probably from the intimate connection in which it stood to the altar of burnt-offering. It was with live coals taken from this altar that the incense daily offered in the sanctuary was to be kindled; so that the one altar might be regarded as a kind of appanage to the other, serving to carry forward the intercourse with God, which it had begun. In its position close beside the peculiar dwelling-place of Jehovah, this altar of incense bespoke intercourse with Him of a more advanced and intimate kind; and what we naturally expect to find in connection with it is a symbolical expression of the innermost desires and feelings of a devout spirit. On this account, also, it probably was, that of all the articles belonging to the Holy Place, the altar of incense alone was sprinkled with blood on the day of atonement, as being the highest in order of them all, and the one that held a peculiarly intimate relation to the mercy-seat; hence most fitly taken to represent them all.

The incense, for the presentation of which before the Lord this altar was erected, was a composition formed of four kinds of sweet spices—stacte, onycha, galbanum, and pure frankincense—of which the latter alone is known with certainty. The composition was made, we have every reason to think, with the view of yielding the most fragrant and refreshing odour. The people were expressly forbidden to use it on any ordinary occasion, and the priests were restricted to it alone for burning on the altar, that there might be associated with it a feeling of the deepest sacredness. It possessed the threefold characteristic of 'salted (not tempered together, as first in the LXX., and from that transferred into our version, Ex. xxx. 35),[1] pure, holy;' that is, having in it a mixture of salt, the

[1] See Ainsworth on the passage, and Bähr, i. p. 434.

symbol of uncorruptness, but otherwise unmixed or unadulterated, and set apart from a common to a sacred use. And the ordinance connected with it was, that when the officiating priest went in to light the lamps in the evening, and again when he dressed the lamps in the morning, he was to place on this golden altar a pot of the prescribed incense with live coals taken from the altar without, that there might be 'a perpetual incense' ascending before the Lord in this apartment of His house.[1]

The meaning of the symbol is indicated with sufficient plainness even in Old Testament Scripture, and in perfect accordance with what might have been conjectured from the nature and position of the altar. Thus the Psalmist says, 'Let my prayer be set before Thee as the incense;'[2] literally, Let my prayer, incense, be set in order before Thee,—implying that prayer was in the reality what incense was in the symbol. The action also in Isa. vi. 3, 4, where the voice of adoration is immediately followed by the filling of the temple with smoke, proceeds on the same ground; as by the smoke we are doubtless to understand the smoke of the incense, the only thing of that description commonly found there, and which, as an appropriate symbol, appeared to accompany the ascription of praise by the seraphim. Passing to New Testament Scripture, though still only to that portion which refers to Old Testament times, we are told of the people without being engaged in prayer, while Zacharias was offering incense within the sanctuary;[3] they were in spirit going along with the priestly service. And in the book of Revelation the prayers of saints are once and again identified with the offering of incense on the golden altar before the throne.[4]

That the devotional exercises, the prayers of God's believ-

[1] Ex. xxx. 8. [2] Ps. cxli. 2. [3] Luke i. 10.

[4] Rev. v. 8, viii. 3, 4. In the last of these passages the incense is said to have been offered '*with* the prayers of saints;' whence some have inferred that the two were different—that the incense symbolized only Christ's intercession, and not the prayers of saints. But in ch. v. 8, the incense is expressly called 'the prayers of saints.' And it is the usual style of the Apocalypse to couple the symbol with the reality, as, besides the instance before us, the golden candlesticks and the churches, the white linen and the righteousness of the saints, etc

ing people, should have been symbolized by this offering of incense, may appear to some in our age and country to carry a somewhat fanciful appearance. Yet there is a very natural connection between the two, which persons accustomed to the rites of a symbolical worship could have had no difficulty in apprehending. For what are the odours of plants and flowers but a kind of sweet breath, which they are perpetually exhaling? It is the free and genial outpouring of that spirit of fragrance which is in them. And taking prayer in its largest sense, which we certainly ought to do here, as consisting in the exercise of all devout feeling and spiritual desire towards God—in the due celebration of His adorable perfections—in thanksgiving for the rich and innumerable mercies received from His bountiful hand—in humble supplications for His favour and blessing,—if we understand prayer in this wide and comprehensive sense, how can it be more suitably regarded than as the breath of the divine life in the soul? Here especially there is the pouring out before God of the best and holiest affections of the renewed heart—the earnest reaching forth of the soul to unite itself in appropriate actings with the great Centre of Being, and to consecrate its best energies to Him. Of such spiritual sacrifices it is saying little, that the presentation of them at fitting times is a homage due to God from His redeemed offspring. The permission to offer them is, on their part, a high and ennobling privilege, in the exercise of which they rise to sit in heavenly places with Christ, and occupy the lofty position of princes with God. When offered with childlike confidence and holy affection, He cannot but take delight in them; and to express this, chose as an appropriate symbol of them the incense of sweet spices, that by the gratefulness of the one to the bodily sense, might be understood the spiritual satisfaction yielded by the other.

But it ought ever to be considered what kind of devotions it is that rise with such acceptance to the sanctuary above. That the altar of incense stood before the Lord, under His immediate eye, intimates that the adorations and prayers He regards must be no formal service, in which the lip rather than the heart is employed; but a felt approach to the presence of the living God, and a real transaction between the soul and Him.

That this altar, from its very position, stood in a close relation to the mercy-seat or propitiatory on the one hand, and by the live coals that ever burned in its golden vials, stood in an equally close relation to the altar of burnt-offering on the other, tells us, that all acceptable prayer must have its foundation in the manifested grace of a redeeming God,—must draw its breath of life, in a manner, from that work of propitiation which He has in His own person accomplished for the sinful. And since it was ordained that a 'perpetual incense before the Lord' should be ever ascending from the altar—since injunctions so strict were given for having the earthly sanctuary made peculiarly and constantly to bear the character of a house of prayer, most culpably deaf must we be to the voice of instruction that issues from it, if we do not hear it speaking to us with such a voice as this: Pray without ceasing; the spirit of devotion is the element of your spiritual being, the indispensable condition of health and fruitfulness; all, from first to last, must be sanctified by prayer; and if this be neglected, nothing in the work and service of God can be expected to go well with you.

THE TABLE OF SHEW-BREAD.

This table was made of the same materials as the other articles in the tabernacle—of the same height as the ark of the covenant, but half a cubit narrower in breadth; and as the table was for a service of food, a provision-board, it had connected with it what, in our version, are called 'dishes, spoons, covers, and bowls,' the usual accompaniments of such a table among men. It is proper to notice, however, that these names scarcely suggest what is understood to have been the exact nature and design of the articles in question. What on such a table could be the use of spoons or covers, it is impossible to understand. The rendering, accordingly, of these parts of the description may with good reason be inferred to be erroneous, and in regard to the latter of them most certainly was so. Of the four subsidiary articles mentioned in Ex. xxv. 29, the first (קְעָרוֹת) were probably a sort of platters for carrying the bread to and from the table, on which also it might stand there; the second (כַּפּוֹת, from כַּף, the hollow of the hand), some sort

of hollow cups, or vessels, possibly for the frankincense (the LXX. have expressly *censers*); the third and the fourth (קְשָׂוֹת and מְנַקִּיּוֹת), with the latter of which in Ex. xxv. 29, and with the former in Num. iv. 7, there is coupled the additional expression, 'to pour withal' (not 'to cover withal,' as in our version), were most likely the vessels appropriated for the wine, and are probably rendered with substantial correctness by the LXX. by words corresponding to 'bowls and cups.' That we cannot fix more definitely the form and use of these inferior utensils, is of little moment; as we can have no doubt that they were simply such as were required for the provisions and services connected with the table itself. The vessels were all of pure gold.

Turning, therefore, to the provisions here mentioned, the main part, we find, consisted of twelve cakes, which, when placed on the table, were formed into two rows or piles.[1] The twelve, the signature of the covenant people, evidently bore respect to the twelve tribes of Israel, and implied that in the symbolical design of these cakes the whole covenant people were equally interested and called to take a part. These cakes, as a whole, were called the 'shew-bread,' literally 'bread of faces or presence.' The meaning of the expression may, without difficulty, be gathered from Ex. xxv. 30, where the Lord Himself names it 'shew-bread before me always;' it was to be continually in His presence, or exhibited before His face, and was hence appropriately designated 'shew-bread,' or 'bread of presence.' The table was never to be without it; and on the return of every Sabbath morning, the old materials were to be withdrawn, and a new supply furnished. Why precisely on the Sabbath, will be explained when we come to speak of the *Moadeem*, or stated feast-days.

It has been thought that something more must have been intended by the peculiar designation 'bread of presence' than we have now mentioned, since, if this were all, the altar of incense and the golden candlestick might, with equal propriety,

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evil concupiscence is sweet to a man as honey.'[1] As, therefore, the corrupting element of leaven was forbidden, to indicate the contrariety of everything spiritually corrupt to the pure worship and service of God, so here the most luscious production of nature was also prohibited, to indicate that what is peculiarly pleasing to the flesh is distasteful to God, and must be renounced by His faithful servants.[2]

In regard to the ingredients with which the meat-offering was to be accompanied, there is scarcely any room for diversity of opinion. Salt is the great preservative of animal nature, opposing the tendency to putrefaction and decay. It was therefore well fitted to serve as a symbol of that moral and religious purity which is essential to the true worship of God, and on which all stability and order ultimately depend. Hence, also, it is called 'the salt of the covenant of God,'[3] being an emblem at once of the perpetuity of this, and of the principles of holy rectitude, the true elements of incorruption, for the maintenance of which it was established. When our Lord said to His disciples, 'Ye are the salt of the earth,'[4] He wished them to know that it was their part to exercise in a moral respect the same sanatory, healthful, purifying, and preservative influence which salt did in the things of nature. And when again asserting that every one should have 'salt in themselves, and that every sacrifice must be salted with salt,'[5] He intimates that the property which enters into the lives of God's people, and renders them a sort of spiritual salt, must be within, consisting in the possession of a good conscience toward God.—The oil, symbol of the grace of God's Spirit, with which the meat-offering was to be intermingled, implied that every good work, capable of being presented to God, must be inwrought by the Spirit of God. And that frankincense was to be put upon it,

[1] See Ainsworth on Lev. ii. 11.

[2] The prohibition of leaven and honey was only for the usual meat-offering, and did not apply to the first-fruits, as the first-fruits of everything had to be presented to the Lord. Hence the wave-loaves were leavened, Lev. xxiii. 17; and honey is mentioned among the first-fruits presented in 2 Chron. xxxi. 5. These, however, did not come upon the altar, but were only presented to the Lord, and given to the priests.

[3] Lev. ii. 13. [4] Matt. v. 13. [5] Mark ix. 49, 50.

bespoke the connection between good works and prayer, and that all righteous action should be presented to God in the spirit of devotion. So that 'the good works of the faithful are represented by the oil, as prompted, quickened, and matured by the Holy Spirit,—by the frankincense, as made acceptable and borne heavenwards in prayer,—and by the salt, as incorruptible, perpetually abiding signs and fruits of God's covenant of grace.'[1]

[1] Kurtz, *Mos. Opfer*, p. 102. Compare also what is said on the shew-bread in next section.

SECTION SIXTH.

THE HOLY PLACE—THE ALTAR OF INCENSE—THE TABLE OF SHEW-BREAD—THE CANDLESTICK.

As the court of the Tabernacle was the place where the body of the covenant people could have access to God, so the Sanctuary or Holy Place was the more hallowed ground, where they could only appear by representation. Into this apartment the priests, in their behalf, went every day to accomplish the service of God, having freedom at all times to go in and out. It might therefore be justly regarded as *their* proper habitation; and the furniture and services belonging to it might as naturally be made to express their relation to God, as those of the Most Holy Place the relation of God to them. We shall find this fully borne out by a consideration of the several particulars. The first of these is—

THE ALTAR OF INCENSE.

Its position appears to have been the nearest to the veil, which formed the entrance into the Most Holy Place, and indeed immediately in front of it. 'Thou shalt put it before the veil that is by the ark of the testimony; before the mercy-seat that is over the testimony, where I will meet with thee.'[1] The meaning of the direction obviously is, that this altar was to be placed directly before the veil, in close relationship to it, and in the middle of the apartment; and this for the reason that, being so placed, it might the more readily be viewed as standing in a kind of juxtaposition to the mercy-seat. Hence also, in Lev. xvi. 18, it is called 'the altar that is before the Lord,' being as near to His throne as the daily service to be performed at it admitted. In regard to its form

[1] Ex. xxx. 6

and structure, it was a square-like box, on the top one cubit each way, and two cubits in height (*i.e.* about 3½ feet high, and 21 inches square on the top); made of shittim-wood overlaid with gold, with jutting points or corners called horns, and a crown or ornamented edge of gold. The name of *misbeach* (sacrificing place), commonly rendered *altar*, was applied to it, not from there being any sacrifices in the strict sense, or slain victims, presented on it,—for it served merely as a stand for the pot of incense which was placed on it,—but probably from the intimate connection in which it stood to the altar of burnt-offering. It was with live coals taken from this altar that the incense daily offered in the sanctuary was to be kindled; so that the one altar might be regarded as a kind of appanage to the other, serving to carry forward the intercourse with God, which it had begun. In its position close beside the peculiar dwelling-place of Jehovah, this altar of incense bespoke intercourse with Him of a more advanced and intimate kind; and what we naturally expect to find in connection with it is a symbolical expression of the innermost desires and feelings of a devout spirit. On this account, also, it probably was, that of all the articles belonging to the Holy Place, the altar of incense alone was sprinkled with blood on the day of atonement, as being the highest in order of them all, and the one that held a peculiarly intimate relation to the mercy-seat; hence most fitly taken to represent them all.

The incense, for the presentation of which before the Lord this altar was erected, was a composition formed of four kinds of sweet spices—stacte, onycha, galbanum, and pure frankincense—of which the latter alone is known with certainty. The composition was made, we have every reason to think, with the view of yielding the most fragrant and refreshing odour. The people were expressly forbidden to use it on any ordinary occasion, and the priests were restricted to it alone for burning on the altar, that there might be associated with it a feeling of the deepest sacredness. It possessed the threefold characteristic of 'salted (not tempered together, as first in the LXX., and from that transferred into our version, Ex. xxx. 35),[1] pure, holy;' that is, having in it a mixture of salt, the

[1] See Ainsworth on the passage, and Bähr, i. p. 434.

symbol of uncorruptness, but otherwise unmixed or unadulterated, and set apart from a common to a sacred use. And the ordinance connected with it was, that when the officiating priest went in to light the lamps in the evening, and again when he dressed the lamps in the morning, he was to place on this golden altar a pot of the prescribed incense with live coals taken from the altar without, that there might be 'a perpetual incense' ascending before the Lord in this apartment of His house.[1]

The meaning of the symbol is indicated with sufficient plainness even in Old Testament Scripture, and in perfect accordance with what might have been conjectured from the nature and position of the altar. Thus the Psalmist says, 'Let my prayer be set before Thee as the incense;'[2] literally, Let my prayer, incense, be set in order before Thee,—implying that prayer was in the reality what incense was in the symbol. The action also in Isa. vi. 3, 4, where the voice of adoration is immediately followed by the filling of the temple with smoke, proceeds on the same ground; as by the smoke we are doubtless to understand the smoke of the incense, the only thing of that description commonly found there, and which, as an appropriate symbol, appeared to accompany the ascription of praise by the seraphim. Passing to New Testament Scripture, though still only to that portion which refers to Old Testament times, we are told of the people without being engaged in prayer, while Zacharias was offering incense within the sanctuary;[3] they were in spirit going along with the priestly service. And in the book of Revelation the prayers of saints are once and again identified with the offering of incense on the golden altar before the throne.[4]

That the devotional exercises, the prayers of God's believ-

[1] Ex. xxx. 8. [2] Ps. cxli. 2. [3] Luke i. 10.

[4] Rev. v. 8, viii. 3, 4. In the last of these passages the incense is said to have been offered '*with* the prayers of saints;' whence some have inferred that the two were different—that the incense symbolized only Christ's intercession, and not the prayers of saints. But in ch. v. 8, the incense is expressly called 'the prayers of saints.' And it is the usual style of the Apocalypse to couple the symbol with the reality, as, besides the instance before us, the golden candlesticks and the churches, the white linen and the righteousness of the saints, etc

ing people, should have been symbolized by this offering of incense, may appear to some in our age and country to carry a somewhat fanciful appearance. Yet there is a very natural connection between the two, which persons accustomed to the rites of a symbolical worship could have had no difficulty in apprehending. For what are the odours of plants and flowers but a kind of sweet breath, which they are perpetually exhaling? It is the free and genial outpouring of that spirit of fragrance which is in them. And taking prayer in its largest sense, which we certainly ought to do here, as consisting in the exercise of all devout feeling and spiritual desire towards God—in the due celebration of His adorable perfections—in thanksgiving for the rich and innumerable mercies received from His bountiful hand—in humble supplications for His favour and blessing,—if we understand prayer in this wide and comprehensive sense, how can it be more suitably regarded than as the breath of the divine life in the soul? Here especially there is the pouring out before God of the best and holiest affections of the renewed heart—the earnest reaching forth of the soul to unite itself in appropriate actings with the great Centre of Being, and to consecrate its best energies to Him. Of such spiritual sacrifices it is saying little, that the presentation of them at fitting times is a homage due to God from His redeemed offspring. The permission to offer them is, on their part, a high and ennobling privilege, in the exercise of which they rise to sit in heavenly places with Christ, and occupy the lofty position of princes with God. When offered with childlike confidence and holy affection, He cannot but take delight in them; and to express this, chose as an appropriate symbol of them the incense of sweet spices, that by the gratefulness of the one to the bodily sense, might be understood the spiritual satisfaction yielded by the other.

But it ought ever to be considered what kind of devotions it is that rise with such acceptance to the sanctuary above. That the altar of incense stood before the Lord, under His immediate eye, intimates that the adorations and prayers He regards must be no formal service, in which the lip rather than the heart is employed; but a felt approach to the presence of the living God, and a real transaction between the soul and Him.

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THE TABLE OF SHEW-BREAD.

This table was made of the same materials as the other articles in the tabernacle—of the same height as the ark of the covenant, but half a cubit narrower in breadth; and as the table was for a service of food, a provision-board, it had connected with it what, in our version, are called 'dishes, spoons, covers, and bowls,' the usual accompaniments of such a table among men. It is proper to notice, however, that these names scarcely suggest what is understood to have been the exact nature and design of the articles in question. What on such a table could be the use of spoons or covers, it is impossible to understand. The rendering, accordingly, of these parts of the description may with good reason be inferred to be erroneous, and in regard to the latter of them most certainly was so. Of the four subsidiary articles mentioned in Ex. xxv. 29, the first (קְעָרוֹת) were probably a sort of platters for carrying the bread to and from the table, on which also it might stand there; the second (כַּפּוֹת, from כַּף, the hollow of the hand), some sort

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Turning, therefore, to the provisions here mentioned, the main part, we find, consisted of twelve cakes, which, when placed on the table, were formed into two rows or piles.[1] The twelve, the signature of the covenant people, evidently bore respect to the twelve tribes of Israel, and implied that in the symbolical design of these cakes the whole covenant people were equally interested and called to take a part. These cakes, as a whole, were called the 'shew-bread,' literally 'bread of faces or presence.' The meaning of the expression may, without difficulty, be gathered from Ex. xxv. 30, where the Lord Himself names it 'shew-bread before me always;' it was to be continually in His presence, or exhibited before His face, and was hence appropriately designated 'shew-bread,' or 'bread of presence.' The table was never to be without it; and on the return of every Sabbath morning, the old materials were to be withdrawn, and a new supply furnished. Why precisely on the Sabbath, will be explained when we come to speak of the *Moadeem*, or stated feast-days.

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have been called the altar and candlestick of presence—which, however, they never are (Bähr). But a special reason can easily be discovered for the peculiar appropriation of this epithet to the bread, viz. to prevent the Israelites from supposing,—what they might otherwise, perhaps, in their carnality, have done,—that this bread was, like bread in general, simply for being eaten; to instruct them, on the contrary, that it was rather for being seen and looked on with complacency by the holy and ever-watchful eye of God. They would thus more easily rise from the natural to the spiritual use, from the symbol to the reality. The bread, no doubt, *was* eaten by the officiating priests each Sabbath; not on the table, however, but only after having been removed from it, and simply because, being most holy, it might not be turned to a profane use, but must be consumed by God's representatives in His own house. As connected with the table, its design was served by being exhibited and seen, for the well-pleased satisfaction and favourable regard of a righteous God; so that it is not possible to conceive a fitter designation than the one given to it, of shew-bread or bread of presence.

But in what character precisely was this bread laid upon the table? We are furnished with the answer in Lev. xxiv. 8, where it is described as 'an offering from the children of Israel by a perpetual covenant;' a portion, therefore, of their substance, and consecrated to the honour of God. It was, consequently, a kind of sacrifice; and as the altar of God was, in a sense, His table, so this table of His in turn possessed somewhat of the nature of an altar:[1] the provision laid on it had the character of an offering. Hence, also, there was placed upon the top of each of the two rows a vessel with pure frankincense,[2] which was manifestly designed to connect the offering on the table with the offering on the altar of incense, and to show that they not only possessed the same general character of offerings presented by the people to the Lord, but also that there existed a near internal relationship between the two: 'Thou shalt put pure frankincense upon each row for the bread, for a memorial

[1] Sicut enim ara mensa Dei, ita mensa Dei ara quædam erat, aræque plane vicem præstabat.—(Outram, *De Sac.* lib. i. c. 8, § 7.)

[2] Lev. xxiv. 7.

(a calling to remembrance, viz. of the covenant people before the Lord), an offering of fire unto the Lord.' Now, the offering of incense was simply, as we have seen, an embodied prayer; and the placing of a vessel of incense upon this bread was like sending it up to God on the wings of devotion. It implied that the spiritual offering symbolized by the bread was to be ever presented with supplication, and only when so presented could it meet with the favour and blessing of Heaven. Thus hallowed and thus presented, the bread became a most sacred thing, and could only be eaten by the priests in the sanctuary: 'for it is most holy (a holy of holies) unto him, of the offerings of the Lord, made by fire by a perpetual statute.'

It is also to be borne in mind, with the view of helping us to understand the symbolical import of the shew-bread, that there was not only frankincense set upon each row, but also a vessel, or possibly two vessels, of wine placed beside them. This is not, indeed, stated in so many words, but is clearly implied in the mention made of bowls or vessels for 'pouring out withal,' or making libation with them to God. Wine is well known to have been the kind of drink constantly used for the purpose; and the simple mention of such vessels, for such a purpose, must have been perfectly sufficient to indicate to the priesthood what was meant by this part of the provisions. Still, from the table deriving its name from the bread placed on it, and from the bread alone being expressly noticed, we are certainly entitled to regard it as by much the more important of the two, the main part of the provisions, and the wine only as a kind of accessory, or fitting accompaniment. But these two, bread or corn and wine, were always regarded in the ancient world as the primary and leading articles of bodily nourishment, and were most commonly put as the representatives of the whole means of life.[1] And from the two being placed together on this table, with precisely such a prominence to the bread as properly belongs to it in the field of nature, it is impossible to doubt that something must have been symbolized here which bore a respect to the divine life, similar to what these did in the natural.

[1] Gen. xxvii. 28, 37; Judges xix. 19; Ps. iv. 7; Hag. ii. 12; Luke vii. 33, xxii. 19, 20, etc.

But the things presented here, we have already stated, possessed the character of an offering to the Lord: if spiritual food was symbolized, it must have been so in respect to Him. And how, it will naturally be asked, could His people present anything to Him that might with propriety be regarded as ministering nourishment or support to the all-sufficient God? Not certainly as if He needed anything from their hands, or could derive actual refreshment from whatever they might be capable of yielding in His service. But we must remember the relation in which Israel stood to God, and He again to Israel,—their relation first in respect to what was visible and outward,—and then we shall have no difficulty in perceiving how fitly what was here presented in that lower region shadowed forth what was due in respect to things spiritual and divine. The children of the covenant were sojourners with God in that land which was peculiarly His, and on which His blessing, if they only remained faithful to the covenant, was perpetually to rest. On their part, they were to obtain bread and wine in abundance for the comfortable support of their bodily natures, as the fruit of their labours in the cultivated fields and luxuriant vineyards of Canaan. And even in this point of view they owed a return of tribute-money to God, as the absolute Lord and Sovereign of the land, in token of their holding all in fief of Him, and deriving their increase from the riches of His bounty. This they were called to render in their tithes, and first-fruits, and free-will offerings. But as the table of shew-bread was part of the furniture of God's house, where all bore a religious and moral character, it is with the spiritual alone we have here to do, and with the outward and natural only as the symbol of the other. The children of the covenant, as God's royal priesthood, had a spiritual relation to fill; they had a spiritual work to do for the interests of God's kingdom, and in the doing of which they had also from His hand the promise of fruitfulness and blessing. How was such a result to appear? What here corresponds to the bread and wine obtained in the province of nature? It can only be the fruits of righteousness, for which the spiritual mind ever hungers and thirsts, and which, the more it grows in the divine life, the more must it desire to have realized. But as the divine life exists in its perfection with

God, He must also supremely desire the same: a becoming return of righteousness from His people cannot be otherwise than a refreshment to His nature; and with such a spiritual increase, they must never leave His house unfurnished. Had they been the subjects of an earthly king, it would have been their part to keep his table replenished with provisions of a material kind, suited to the wants of a present life. But since God is a Spirit, infinitely exalted above the pressure of outward necessities, and seeking what is good only from His love to the interests of righteousness, it is their fruitful obedience to His commandments, their abounding in whatsoever things are just, honest, pure, lovely, and of good report, on which, as the very end of all the privileges He had conferred, His soul ever was, and must be, supremely set. These are the provisions which, as labourers in His kingdom, they must be ever presenting before Him; and on these His eye ever rests with holy satisfaction, when sent up with the incense of true devotion from the humble and pious worshipper.[1]

If the community of Israel at large had entered aright into the mind of God, they would, in the ordinance of the shew-bread, have seen this to be their calling, and laboured with unfeigned earnestness to fulfil it. It was in reality done only by the spiritual members of the seed, who too frequently formed but a small portion of the whole. To such, however, Cornelius is plainly represented as belonging, even though he had not yet been admitted to an outward standing in the community of the faithful, when, in the language of this ordinance, it is said of him, that 'his alms-deeds and his prayers came up for a memorial before God'—for a memorial or bringing to remembrance of the worshipper for his good; the very description given of the design of the shew-bread with its pot of incense. For God never calls His people to serve Him for nought. He seeks from them the fruits of righteousness, only that He may send them in return abundant recompenses of blessing. And every act of grace or deed of righteousness that proceeds from their hands, does for them in the upper sanctuary the part of a

[1] See in Ps. L., where the Lord comparatively disparages the merely outward gifts, but expresses His thirsting desire for the fruits of righteousness, vers. 14, 15, 23.

remembrancer, putting their heavenly Father, as it were, in mind of His promises of love and kindness. What encouragement to be faithful! How does God strew the path of obedience with allurements to the practice of every good and pious work! And in proportion to His anxiety in securing these happy results of righteousness and blessing, so must be His disappointment and indignation when scenes of an opposite kind present themselves to His view. Of this a striking representation was given by the symbolical action of our Lord in blasting the fig-tree, on which He went to seek fruit but found none,[1] and in the parables of the barren fig-tree in the vineyard, and of the wicked husbandmen to whom a certain householder let out his vineyard.[2]

It is scarcely necessary to add, that the lesson taught in the ordinance of the shew-bread speaks with a still louder voice to the Christian than it could possibly do to the Jewish believer; as the gifts of grace conferred now are much larger than formerly, and the revenue of glory which God justly expects to accrue from them should also be proportionally increased. We accordingly find in New Testament Scripture the strongest calls addressed to believers, urging them to fruitfulness in all well-doing; and every doctrine, as well as every privilege of grace, is employed as a motive for inciting them to run the way of God's commandments. So much is this the characteristic of the Gospel, that its highest demands on the obedience of men come always in connection with its fullest exhibitions of grace to their souls; and nothing can be more certain than that, according as they become subject to its influence, they are effectually taught to 'deny themselves to all ungodliness and worldly lusts, and to live soberly, righteously, and godlily in the world.'

THE GOLDEN CANDLESTICK.

This is the only remaining article of sacred furniture in the Holy Place of the Tabernacle. Its position was to be on the south side, opposite the table of shew-bread, the altar of incense being in the middle, and somewhat nearer to the veil of separa-

[1] Matt. xxi. 19.

[2] Luke xiii. 6–9; Matt. xxi. 33–43; comp. also Isa. v. 1–7.

tion. It was not so properly a candlestick, as a stand or support for lamps. It was ordered to be made with one erect stem in the centre, and on each side three branches rising out of the main stem in regular gradation, and each having at the top a place fitted for holding a lamp, on the same level and of the same construction with the one in the centre. The material was of solid gold, and of a talent in weight; so that it must have been one of the costliest articles in the tabernacle.

In the description given of the candlestick, nothing is said of its height, or of the proportions of its several parts. Both in the stem, however, and in the branches, there was to be a threefold ornament wrought into the structure, called 'bowls, knops, and flowers.'[1] The bowls or cups appear to have been fashioned so as to present some resemblance to the almond-tree, as in the passage referred to they are called 'almond-shaped cups.' The knops or globes are supposed by Josephus to have been pomegranates, and by the ancient Jewish writers generally to have been apples; but the word used in the original is not that elsewhere employed for apples or pomegranates, and there is no certain ground for holding such to be the meaning of the term here. That they were some sort of rounded figures, is all we can certainly know of them. And from the relative position of the three, according to which the flowers come last, it seems out of place to find in the candlestick a representation of a fruit-bearing tree, with a trunk, and on each side three flowering and fruitful branches. We should at least proceed on fanciful ground, did we make anything depend for the interpretation of the symbol on this notion; and for aught we can see to the contrary, the figures in question may have been designed simply as graceful and appropriate ornaments. Its being of solid gold denoted the excellency of that which it symbolized; and the light it diffused being sevenfold (seven being the signature of the holy covenant, hence of sanctification, holiness) denoted that all was of an essentially pure and sacred character.

In the lamps on this candlestick Aaron was ordered to burn pure olive oil; but only, it would seem, during the night. For in Ex. xxvii. 21 he is commanded to cause the lamps to burn 'from evening to morning before the Lord;' and in ch. xxx.

[1] Ex. xxv. 33.

7, 8, his 'dressing the lamps in the morning' is set in opposition to his 'lighting them in the evening.' The same order is again repeated in Lev. xxiv. 3. And in accordance with this we read in 1 Sam. iii. 3 of the Lord's appearing to Samuel 'before the lamp of God went out in the temple of the Lord' —which can only mean early in the morning, before sunrise. Josephus indeed mentions that the custom was to keep the lamps burning night and day; but this only shows that the arrangement in the second temple varied from the original constitution. The candlestick appears to have been designed in its immediate use to form a substitute for the natural light of the sun; and it must hence have been intended that the outer veil should be drawn up at break of day, as in ordinary tents, so far as might be needed to give light for any ministrations that should be performed in the sanctuary.

This symbol has received such repeated illustration in other parts of Scripture, that there is scarcely any room for difference of opinion as to its fundamental import and main idea. In the first chapter of Revelation the image occurs in its original form, 'the seven golden lamps' (not candlesticks, as in our version, but the seven lamps on the one candlestick), which are explained to mean 'the seven churches.' These churches, however, are to be understood not merely as so many organized communities, but as replenished by the Spirit of God, and full of divine light and power; and hence in the 4th chapter of the same book we again meet with seven lamps of fire before the throne of God, which are said to be 'the seven spirits of God'—either the One Spirit of God in His varieties of holy and spiritual working, or seven presiding spirits of light fitted by that Spirit for the ministrations referred to in the heavenly vision. Throughout Scripture—as we have already seen in ch. iii. of this part—oil is uniformly taken for the symbol of the Holy Spirit. It is so not less with respect to its light-giving property than to its qualities for anointing and refreshment; and hence the prophet Zechariah[1] represents the exercise of the Spirit's gracious working and victorious energy in behalf of the Church, under the image of two olive-trees pouring oil into the golden candlestick—the Church being manifestly imaged in the candlestick,

[1] Ch. iv.

and the Spirit's assisting grace in the perpetual current of oil with which it was supplied. Clearly, therefore, what we see in the candlestick of the tabernacle is the Church's relation to God as the possessor and reflector of the holy light that is in Him, which she is privileged to receive, and bound again to give forth to others, so that where she is there must be no darkness, even though all around should be enveloped in the shades of night. It is her high distinction to dwell in a region of light, and to act under God as the bountiful dispenser of its grace and truth.

But what exactly is meant by darkness and light in this relation? Darkness, in a moral sense, is the element of error, of corruption and sin; the rulers of darkness are the heads and instigators of all malice and wickedness; and the works of darkness are the manifold operations of unruly passions and desires. Light, on the other hand, is the element of moral rectitude, of sound knowledge or truth in the understanding, and of holiness in the heart and conduct. The children of light are those who, through the influence of the Spirit of Truth, have been brought to love and practise the principles of righteousness; and the deeds of light are such as may stand the examination and receive the approval of God. When of God Himself it is said that 'He is light, and in Him is no darkness at all,' it implies not only that He is possessed of all spiritual discernment so as to be able to distinguish with unerring precision between the evil and the good, but also that this good itself, in all its principles of truth and forms of manifestation, alone bears sway in His character and government. And so, when the apostle writes to believers,[1] 'Ye are light in the Lord, walk as children of the light,' he immediately adds, with the view at once of explaining and of enforcing the statement, 'for the fruit of the Spirit (or of light, as it is now generally read) is in all goodness, and righteousness, and truth:' these are the signs and manifestations of spiritual light; and only in so far as your life is distinguished by these, do you prove and verify your title to the name of children of light.

The ordinance, therefore, of the golden candlestick, with its sevenfold light, told the Church of that age—tells the Church, indeed, of every age—that she must bear the image of God, by

[1] Eph. v. 8.

walking in the light of His truth, and shining forth in the garments of righteousness for the instruction and edification of others. Our Lord virtually gives a voice to the ordinance, when He says to His disciples, 'Ye are the light of the world; let your light so shine before men, that they seeing your good works may glorify your Father in heaven.' Or it may be heard in the stirring address of Isaiah, pointing to Christian times: 'Arise, shine; for thy light is come, and the glory of the Lord has arisen upon thee.' As much as to say, Now, since the true light has shone, since He has come who is Himself the life and the light of men, it is time for thee to be up and doing. Self-pleasing inaction, or unhallowed enjoyment, is no privilege in God's kingdom. Arise, therefore, and shine; reflect the light which has shone from heaven upon thy soul; and by the labours of a consistent and godly life, give forth becoming manifestations of that glory which the Spirit of Glory has poured around thy spiritual condition.

In the preceding discussions regarding the Holy Place, we have avoided referring to the interpretations of the elder typologists, or the views of commentators. It would have taken too long to notice every diversity, and it seemed better to notice none till we had unfolded what we conceive to be the correct view of the several parts. And this, we trust, has appeared so natural, and is so fully borne out by the language of Scripture, that the contrary opinions may be left without special consideration. Indeed little more is needed than to look at them, to see how uncertain and unsatisfactory they commonly are, even to those who propound them. Bähr indeed speaks dogmatically enough, although his fundamental error regarding the general design of the tabernacle, formerly referred to, carried him here also for the most part in the wrong direction. But take, for example, what Scott says in his commentary regarding the shew-bread, which may be paralleled by many similar explanations: 'They (the cakes) might typify Christ as the bread of life and the continual food of the souls of His people, having offered Himself unto God for them; or they may denote the services of believers, presented before God through Him, and accepted for

His sake; or, the whole may mean the communion betwixt our reconciled Father and His adopted children in Christ Jesus, who, as it were, feast at the same table,' etc. What can any one make of this diversity of meaning? When the mind is treated to so many and such different notions under one symbol, it necessarily takes in none distinctly; they become merely so many perhapses; and instead of multiplying the benefit and instruction of the ordinance, we only leave it without any clear or definite import. The ground of most of the erroneous interpretations on the furniture and services of the Holy Place, lay in understanding all directly and peculiarly of Christ. And this, again, arose from not perceiving that the Tabernacle was intended to symbolize what concerned the people in their relation to God, not less than what concerned God in His relation to them. It is not to be forgotten, however, that when Christ is contemplated, not as the substitute, but as the Head, the Pattern, and Forerunner of His people, everything that was here shadowed forth concerning them is true in a pre-eminent sense of Him. His prayers, His work of righteousness, and His exhibition of the light of divine truth and holiness, take precedence of all that in a like kind ever has been, or ever may be, presented by the members of His body. But as Christ's whole undertaking is something *sui generis*, and chiefly to be viewed as the means of securing salvation and peace, provided by God for His people—as under this view it is more especially symbolized in the furniture and services of the Most Holy Place, it is better, and more agreeable to the design of the tabernacle, to consider the things belonging to the Holy Place as having immediate respect to the calling and services of Christ's people.

SECTION SEVENTH.

THE MOST HOLY PLACE, WITH ITS FURNITURE, AND THE GREAT ANNUAL SERVICE CONNECTED WITH IT ON THE DAY OF ATONEMENT.

THOUGH the tabernacle, as a whole, was God's house or dwelling-place among His people, yet the innermost of its two apartments alone was appropriated for His peculiar place of abode—the seat and throne of His kingdom. It was there, in that hallowed recess, where the awful symbol of His presence, at least occasionally, appeared, and from which, as from His very presence-chamber, the high priest was to receive the communications of His grace and will, to be through him made known to others. The things, therefore, which belong to it, most immediately and directly respect God: we have here, in symbol, the more special revelation of what God Himself is in relation to His people.

I. The apartment itself was a perfect cube of ten cubits, thus bearing on all its dimensions the symbol of completeness —an image of the all-perfect character of the Being who condescended to occupy it as the region of His manifested presence and glory. The ark of the covenant, with the tables of the testimony, and the mercy-seat, with the two cherubims at each end, formed originally and properly its whole furniture. The ark or chest, which was simply made as a depository for holding the two tables of the law, the tables of the covenant, was formed of boards of shittim-wood, overlaid with gold, two and a half cubits long by one and a half broad, with a crown, or raised and ornamented border of gold, around the top. This latter it had in common with the table of shew-bread and the altar of incense; so that it could not have been meant to denote anything connected with the peculiar design of the ark, and in

each of the articles, indeed, it seems merely to have been added for the purpose of forming a suitable and becoming ornament.

The mercy-seat, as it is called in our version, was a piece of solid gold, of precisely the same dimensions in length and breadth as the ark, and ordered to be placed above, on the top of it, probably so as to go within the crown of gold, and fit closely in with it. The Hebrew name is *capporeth*, or covering; but not exactly in the sense of being a mere lid or covering for the ark of the covenant. This might be said rather to suggest than to express the real meaning of the term, as used in the present connection. For the capporeth is never mentioned as precisely the lid of the ark, or as simply designed to cover and conceal what lay within. It rather appears as occupying a place of its own, though connected with and attached to the ark, yet by no means a mere appendage to it; and hence, both in the descriptions and the enumerations given of the holy things in the tabernacle, it is mentioned separately.[1] It sometimes even appears to stand more prominently out than the ark itself, and to have been peculiarly that for which the Most Holy Place was set apart; as in Lev. xvi. 2, where this place is described by its being 'within the veil before the mercy-seat,' and in 1 Chron. xxviii. 11, where it is simply designated 'the house of the capporeth,' or mercy-seat.

What, then, was the precise object and design of this portion of the sacred furniture? It was for a covering, indeed, but for that only in the sense of atonement. The word is never used for a covering in the ordinary sense; wherever it occurs, it is always as the name of this one article—a name which it derived from being peculiarly and pre-eminently the place where covering or atonement was made for the sins of the people. There was here, therefore, in the very name, an indication of the real meaning of the symbol, as the kind of covering expressed by it is covering only in the spiritual sense —atonement. Hence the rendering of the LXX. was made with the evident design of bringing out this: ἱλαστήριον 'πίθεμα (a propitiatory covering). Yet, while the name properly conveys this meaning, it was not given without some respect also to the external position of the article in question,

[1] Ex. xxv. 17, xxvi. 34, xxxv. 12, xxxix. 35, xl. 20.

which was immediately above and upon, not the ark merely, but also the tables of the testimony within: 'And thou shalt put the mercy-seat upon the ark of the testimony;'[1] 'the mercy-seat that is over the testimony;'[2] 'that the cloud of incense may cover the mercy-seat that is upon the testimony.'[3] The tables of the covenant, as formerly explained, contained God's testimony, primarily indeed for what, in His character of holiness, He required of His people, but not without regard to the counter tendency which existed in them; so that incidentally it became also a testimony against them on account of sin; and as they could not stand before it when proclaimed with terrific majesty in their ears from Mount Sinai, neither could they spiritually stand before the accusations it was constantly raising against them in the presence of God, in the Most Holy Place. A covering was therefore needed for them between it on the one hand, and God on the other,—but an *atonement*-covering. A mere external covering would not do; for the searching, all-seeing eye of Jehovah was there, from which nothing outward can conceal; and the law itself also, from which the covering was needed, is spiritual, reaching to the inmost thoughts of the heart, as well as to every action of the life. That the mercy-seat stood over the testimony, and shut it out from the bodily eye, was a kind of shadow of the provision required; but still, even under that dispensation, no more than the shadow, and fitted not properly to be, but only to suggest, what was really required, viz. a covering in the sense of an atonement. The covering required must be a propitiatory, a place on which the holy eye of God may ever see the blood of reconciliation; and the Most Holy Place, as designated from it, and deriving thence its most essential characteristic, might fitly be called 'the house of the propitiatory,' or the 'atonement-house.'[4]

At the two ends of this mercy-seat, and rising as it were out of it—a part of the same piece, and constantly adhering to it—there were two cherubim, made of beaten gold, with outstretched wings overarching the mercy-seat, and looking inwards towards each other, and towards the mercy-seat, with an

[1] Ex. xxvi. 34.
[2] Ch. xxx. 6.
[3] Lev. xvi. 13.
[4] 1 Chron. xxviii. 11.

appearance of holy wonder and veneration. The symbolical import of these ideal figures has already been fully investigated,[1] and nothing more is necessary here than a brief indication of their design as connected with the mercy-seat. Placed as they were with their outstretched wings rising aloft and overshadowing the mercy-seat, they gave to this the appearance of a glorious seat or throne, suited for the occupation or residence of God in the symbolic cloud as the King of Israel. That forms of created beings were made to surround this throne of Deity, and impart to it an appearance of becoming grandeur and majesty—this was simply an outward embodiment of the fact, that God ever makes Himself known as the God of the living, of whom not only have countless myriads been formed by His hand, but attendant hosts also continually minister around Him and celebrate His praise. And that the particular forms here used were compound figures, representations of ideal beings, and beings whose component parts consisted of the highest kinds of life on earth in its different spheres,—man first and chiefly, and with him the ox, the lion, and the eagle,—this, again, denoted that the forms and manifestations of creature-life, among whom and for whom God there revealed Himself, were not of heaven, but of earth. Primarily, indeed, and chiefly they had to do with man, who, when the work of redemption is complete, and he is fitted to dwell in the most excellent glory of the divine presence, shall be invested with the properties of what is to him now but an ideal perfection, and be made possessor of a yet higher nature, and stand in yet nearer fellowship with God than he did in the paradise that was lost. But these new hopes of fallen humanity all centre in the work of reconciliation and love shadowed forth upon the mercy-seat: thither, therefore, must the faces of these ideal heirs of salvation ever look, and with outstretched wing hang around the glorious scene, as in wondering expectation of the things now proceeding in connection with it, and hereafter to be revealed. So that God sitting between the cherubim is God revealing Himself as on a throne of grace, in mingled majesty and love, for the recovery of His fallen family on earth, and their final elevation to the highest region of life, and blessedness, and

[1] Vol. i. B. ii. § 3.

glory.—This explanation applies substantially to the curtains, which appear to have formed the whole interior of the tabernacle, and which were throughout inwrought with figures of cherubim. Not the throne merely, but the entire dwelling of God, was in the midst of these representatives (as we conceive them to have chiefly been) of redeemed and glorified humanity.

The articles now described formed properly the whole furniture of the Most Holy Place, being all that was required to give a suitable representation of the character and purposes of God in relation to His people. But three other things were afterwards added, and placed, as it is said, before the Lord, or before the testimony—the pot of manna, the rod of Aaron, and the entire book of the law. These were all lodged there in the immediate presence of God, as in a safe and appropriate depository—lodged partly as memorials of the past, and partly as signs and witnesses for the future. The manna testified of God's power and willingness to give food for the life of His people even in the most destitute circumstances—to sustain life in parched lands—and was ready to witness against them in all time coming, if they should distrust His goodness or repair to other sources for life and blessing. The rod of Aaron, which in itself was as dry and lifeless as the rods of the other tribes, but which, through the peculiar grace and miraculous power of God, 'brought forth buds, and bloomed blossoms, and yielded almonds,' testified of the appointment of Aaron to the priestly office—of him alone, though not, as some wickedly affirmed, to the detriment and death of the congregation, but rather for their life and fruitfulness in the service of God. It was therefore well fitted to serve as a witness in every age against those who might turn aside from God's appointed channel of grace, and choose to themselves other modes of access to Him than such as He had Himself seen fit to ordain. Finally, the book of the law, which contained all the statutes and ordinances, the precepts and judgments, the threatenings and promises, delivered by the hand of Moses, and which it was the part of the priests and Levites to teach continually, and on the seventh or sabbatical year to read throughout in the audience of the people, —this being put beside, or in the ark of the covenant, testified God's care to provide His people with a full revelation of His

will, and stood there as a perpetual witness before God against His ministering servants, in case they should prove unfaithful to their charge.[1] But these things were rather accessories to the furniture of the Most Holy Place, than essential parts of it. The ark of the covenant, with the tables of testimony within, and the mercy-seat with the cherubim of glory above, upon the testimony,—these alone were the sacred things, for the reception of which that interior sanctuary was properly reserved and set apart. It is only with these, therefore, that we have now to do.

II. Now, considered in themselves, and without respect to any service connected with them, what a clear and striking representation did they present to the Israelite of the spiritual and holy nature of God! How much was here to be learned of His perfections and character! It is true, as certain writers have been at pains to tell us, there was nothing absolutely original in the plan of a sacred building or structure having an inner sanctuary, with a chest or shrine of the Deity deposited there, in whose honour the house was erected. But what then? Does this general similarity account for the peculiarities before us, or place the one upon a level with the other? Far from it. For what do we perceive, when we look into those shrines that stood in the innermost recesses, more especially of Egyptian temples? Some paltry or hideous idol, formed after the similitude of a beast, sacredly preserved and worshipped as a representative of the Deity, and this only as a substitute for the living creatures themselves, which appear to have been kept in the larger temples. 'Living animals,' says Jablonsky,[2] 'such as were worshipped for images or statues, and treated with all divine honours, were to be found only in temples solemnly consecrated to the gods, and indeed only in certain of these. But effigies of these animals were to be seen in many other temples through the whole of Egypt, and are still discovered among their ruins.' And another says, 'Some of the sacred boats or arks contained the emblems of life and stability, which, when the veil was drawn aside, were partially seen; and others presented the sacred beetle of the sun, overshadowed by the wings

[1] Deut. xxxi. 26. [2] *Pan. Proll.* p. 86.

of two figures of the goddess Thmei or Truth.'[1] But what, on the other hand, do we perceive, when we turn from these instruments of a debasing and abominable superstition, to look into the innermost sanctuary of the tabernacle? No outward similitude of any kind that might be taken for an emblem or an image of God; nor any representation of Him but what was to be found in that revelation of law which unfolds what He is in Himself, by disclosing what He requires of moral and religious duty from His people,—a law which, the more reason is enlightened, the more does it consent to as 'holy, just, and good,' and which, therefore, reveals a God infinitely worthy of the adoration and love of His creatures. We here discern an immeasurable gulph between the religion of Moses and that of the nations of heathen antiquity; and see also how the Israelites were taught, in the innermost arrangements of their worship, the necessity of serving God in spirit, and of rendering all their worship subservient to the cultivation of the great principles of holiness and truth.

But, considered further, with reference to the professed object and design of the whole, what correct and elevated views were here presented of the fellowship between God and men! Had God only appeared as represented by the law of perfect holiness, who then could stand before Him? Or if without law, as a God of mercy and compassion, stooping to hold converse with sinful men, and receiving them back to His favour, what security should have been taken for guarding the rectitude of His government? But here, with the ark and the mercy-seat together, we behold Him, in perfect adaptation to the circumstances of men, appearing at once as the just God and the Saviour — keeping in His innermost sanctuary, nay, placing underneath His throne, as the very foundation on which it rested,

[1] Wilkinson, v. p. 265, third ed. We should doubt if in any case emblems of life and stability formed the only or even the chief figures, since beast-worship was the leading characteristic of Egyptian idolatry. But even in external form, none of the articles referred to present any proper resemblance of the ark of God. They always possess the ship or boat form, with something like an altar in the midst; they have nothing corresponding to the mercy-seat; and the chief purpose for which they appear to have been used, was to preserve an image of the creature that was worshipped as emblematical of the god.

the revelation of His pure and holy law, and, at the same time, providing for the transgressions of His people a covering of mercy, that they might still draw near to Him and live. It is already in principle the mystery of redemption,—the manifestation of a God essentially just, and yet the justifier of the ungodly,—of a God whose throne is the dwelling-place alike of righteousness and mercy—righteousness upholding the claims of law, mercy stretching out the sceptre of grace to the penitent: both, even then, continually exercised, but rising at length to unspeakably their grandest display on the cross of Calvary, where justice is seen rigidly exacting of the Lamb of God the penalty due to transgression, and mercy providing, at an infinite cost, a way for the guilty to peace and blessing.

Since the ark of the covenant and the mercy-seat contained such a complete revelation of what God was in Himself and toward His people, we can easily understand why the symbol of His presence, the overshadowing cloud of glory, should have appeared immediately in connection with that, and why the life and soul of the whole Jewish theocracy should have been contemplated as residing there. *There* peculiarly was 'the place of the Lord's throne, and the place of the soles of His feet, where He had His dwelling among the children of Israel.'[1] Hence it was called emphatically 'the glory of the Lord;' and on their possession or loss of this sacred treasure, the people of God felt that all which properly constituted their glory depended.[2] It was before this, as containing the symbol of a present God, that they came to worship;[3] and from a passage in the life of David,[4] where it is said, according to the proper rendering, 'And it came to pass that when David was come to the top (of the Mount of Olives, where the last look could be obtained of the sacred abode), where it is wont to do homage to God,' it would appear, that as soon as they came in sight of the place of the ark, or obtained their last view of it, they were in the habit of prostrating themselves in adoration. Happy, if they had but sufficiently remembered that Jehovah, being in Himself, and even there representing Himself, as a spiritual and holy God, while He condescended to make the ark His

[1] Ezek. xliii. 7.
[2] Ps. lxxviii. 61; 1 Sam. iv. 21, 22.
[3] Josh. vii. 6; 2 Chron. v. 6.
[4] 2 Sam. xv. 32.

resting-place, and to connect with it the symbol of His glory,[1] yet could not so indissolubly bind His presence and His glory to it, as if the one might not be separated from the other! By terrible things in righteousness the Israelites were once and again made to learn this salutary lesson, when, rather than appear their patron and guardian in sin, the Lord showed that He would, in a manner, leave His throne empty, and surrender His glory into the enemy's hands. The cloud of glory was still but a symbol, which must disappear when the glorious Being who resided in it could no longer righteously manifest His goodness, and the ark itself, and the tabernacle that contained it, became as a common thing. Nor is it otherwise now, whenever men come to hold the truth of God in unrighteousness. The partial extent to which they exercise belief in the truth utterly fails to secure for them any real tokens of His regard. Even while they handle the symbols of His presence, He is to them an absent God; and when the hour of trial comes, they find themselves forsaken and desolate.

III. But it is only when viewed in connection with the service of the day of atonement,—the one day on which the Most Holy Place was entered by the high priest,—that we can fully perceive either the symbolical import or the typical bearing of its sacred furniture. We therefore notice this service here, in connection with the place which it chiefly respected, rather than postpone the consideration of it to the time when it was performed. That not only no Israelite, but that no consecrated priest, not even the high priest himself, was permitted at all times to enter within the veil,—that even he was limited in the exercise of this high privilege to one day in the year, 'lest he should die,'—this most impressively bespoke the difficulties which stood in the way of a sinner's approach to the righteous God, and how imperfectly these could be removed by the ministrations of the earthly tabernacle, and the blood of slain beasts. It indicated that the holiness which reigned in the presence of God, required on the part of men a work of righteousness to lay open the way of access, such as could not then be brought in, and that while the Church should gladly

[1] Lev. xvi. 2, 'For I will appear in the cloud upon the mercy-seat.'

avail itself of the temporary and imperfect means of reconciliation then placed within her reach, she should be ever looking forward to a brighter period, when every obstruction being removed, her members would be able to go with freedom into the presence of God, and with open face behold the manifestations of His glory.

1. In considering more closely the service in question, we have first to notice the leading character of the day's solemnities. The day, which was the tenth of the seventh month, and usually happened about the beginning of our October, was to be 'a Sabbath of rest;'[1] yet not, like other Sabbaths, a day of repose and satisfaction, but a day on which 'they should afflict their souls.' It is not expressly said they were to fast (nor is fasting as an ordinance ever prescribed in the Pentateuch), but it would very naturally come to be observed in that way, and in later times was familiarly styled *the fast.*[2] This striking peculiarity in the mode of its observance arose from the nature of the service peculiar to it: it was the day of atonement, or, literally, of atonements,[3]—not a day so much for one act of atonement, as for atonement in general—for the whole work of propitiation. The main part of the Mosaic worship consisted in the presentation of sacrifice, as the guilt of sin was perpetually calling for new acts of purification; but on this one day the idea of atonement by sacrifice rose to its highest expression, and became concentrated in one grand comprehensive series of actions. In suitable correspondence to this design, the sense of sin was in like manner to be deepened to its utmost intensity in the national mind, and exhibited in appropriate forms of penitential grief. It was a day of humiliation and godly sorrow working unto repentance. But why all this peculiarity on the day of entrance into the Most Holy Place? Was it not a good and joyful occasion for men personally, or through their representative, to be admitted into such near fellowship with God? Doubtless it was; but that dwelling-place of God is a region of absolute holiness: the fiery law is there which reveals the purity of Heaven, and is ready to flame forth in indignation and wrath against all unrighteousness of men. And so the day of nearest approach to God, as it was on His part the

[1] Lev. xvi. 31. [2] Acts xxvii. 9. [3] Lev. xxiii. 27.

day of atonement, must be on the part of His people a day for the remembrance of sin, and for the exercise of that godly sorrow and contrition which it ought to awaken. For to the penitent alone is there forgiveness; not simply to men as sinners, but to men convinced of sin, and humbling themselves before God on account of it. 'If we confess our sins, He is faithful and just to forgive them;' but without confession there can be no forgiveness, no atonement, as we have not yet entered into God's mind respecting the character and desert of sin.

2. But if the remembrance of iniquity which was made on this day gave to it a character of depression and gloom, the purpose and design of its services could not fail to render it in the result a season of blessed rest and consolation. For atonement was then made for all sin and transgression. It was virtually implied, that the acts of expiation, which from time to time were made throughout the year, but imperfectly satisfied for the iniquities of the people, since the people were still kept outwardly at some distance from the immediate dwelling-place of God, and could not even through their consecrated head be allowed to go within the veil. So that when a service was instituted with the view of giving a representation of complete admission to God's presence and fellowship, the mass of sin must again be brought into consideration, that it might be blotted out by a more perfect atonement. And not only so, but as God's dwelling and the instruments of His worship were ever contracting defilement, from 'remaining among men in the midst of their uncleanness,' so these also required to be annually purified on this day by the more perfect atonement, which was then made in the presence of God. Not that these things were in themselves capable of contracting guilt; they were so viewed merely in respect to the sins of the people, which were ever proceeding around them, and, in a sense, in the very midst of them. For the structure and arrangements of the tabernacle proceeded on the idea, that the people there dwelt (symbolically) with God, as God with them; and consequently the sins of the people in all their families and habitations were viewed as coming up into the sanctuary, and defiling by their pollutions the holy things it contained. No separate

offering, therefore, was presented for these holy things, but they were sprinkled with the blood that was shed for the sins of the land, as these properly were what defiled the sanctuary. And that no remnant of guilt, or of its effects, might appear to be left behind, the atonement was to be made and accepted for sin in all its bearings—for the high priest and his house, for the people in all their families, for the tabernacle and all its utensils.

3. In this service, then, which contained the quintessence of all sacrifice, and gave the most exact representation the ancient worship could afford of the all-perfect atonement of Christ, there was everything in the manner of accomplishing it to mark its singular importance and solemnity. The high priest alone had here to transact with God; and as the representative of the entire spiritual community he entered, with their sins as well as his own, into the immediate presence of God. After the usual morning oblations, at which, if he had personally officiated, he had to strip himself of the rich and beautiful garments with which he was wont to be attired, as unsuitable for the services of a day which was fitted to stain the glory of all flesh, and after having washed himself, he put on the plain garments, which, from the stuff (linen) and from the colour (white), were denominated 'garments of holiness,'[1] and were peculiarly appropriated for the work of this day. Then, when thus prepared, he had first of all to take a bullock for a sin-offering for himself and his house, that is, the whole sacerdotal family, and go with the blood of this offering within the veil. Yet not with this alone, but also, it is said, with a censer full of burning coals of fire from off the altar before the Lord (viz. the altar of incense, though the coals for it had to be obtained from the altar of burnt-offering); and to this he was to apply handfuls of incense, that there might arise a cloud of fragrant odours—the emblem of acceptable prayer—as he entered the Most Holy Place. The meaning was, that with all the pains he had taken to purify himself, and with the blood, too, of atonement in his hand, he must still go as a suppliant into that region of holiness, as one who had no right to demand admittance, but humbly imploring

[1] Lev. xvi. 4.

it from the hand of a gracious God. Having thus entered within, he had to sprinkle with the blood upon the mercy-seat, and again before the mercy-seat seven times: the seven being the number of the oath or the covenant; and the double act of atonement, first, apparently, having respect to the persons interested, and then to the apartments and furniture of the sanctuary, as defiled by their uncleanness.

When this more personal act of expiation was completed, that for the sins of the people commenced. Two goats were presented at the door of the tabernacle, which, though two, are still expressly named one victim (ver. 5, 'two kids of the goats for a sin-offering'), so that the sacrifice consisted of two, merely from the natural impossibility of otherwise giving a full representation of what was to be done; the one being designed more especially to exhibit the means, the other the effect, of the atonement. And this circumstance, that the two goats were properly but one sacrifice, and also that they were together presented by the high priest before the Lord at the door of the tabernacle (ver. 7), indisputably stamped the sacrifice as the Lord's. Nor was the same obscurely intimated in the action which there took place respecting them, viz. the casting of lots upon them; for this was wont to be done only with what peculiarly belonged to God, and for the purpose of ascertaining what might be His mind in the matter. The point to be determined respecting the two, was not, which God might claim for Himself, and which might belong to another, but simply to what particular destination He appointed the two parts of a sacrifice, which was wholly and exclusively His own. And indeed the destination itself of each as thus determined could not be materially different; it could not have been an entirely diverse or heterogeneous destination, since it appeared in itself an immaterial thing which should take the one place and which the other, and was only to be determined by the casting of the lot.[1]

Of these lots, it is said that the one was to be for the Lord, and the other for the scape-goat, as in our version, but literally for Azazel. The one on which the Lord's lot fell was forthwith to be slain as a sin-offering for the sins and transgressions

[1] See Bähr, *Symbolik*, ii. p. 678.

of the people; and with its blood, as with that of the bullock previously, the high priest again entered the Most Holy Place, and sprinkled, as before, the mercy-seat first, and then before it seven times; making atonement for the guilt of the congregation, both as regarded their persons and the furniture of the tabernacle. After which, having come out from the Most Holy into the Holy Place, he sprinkled the altar of incense seven times with the blood both of the bullock and of the goat, 'to cleanse and hallow it from the uncleanness of the children of Israel'—(ver. 19, comp. with Ex. xxx. 10.)

It was now, after the completion of the atonement by blood, that the high priest confessed over the live goat still standing at the door of the tabernacle, 'all the iniquities of the children of Israel, and all their transgressions,' and thereafter sent him away, laden with his awful burden, by a fit person into the wilderness, into a land of separation, where no man dwelt. It is expressly said, ver. 22, that this was done with the goat that he might bear all their iniquities thither; but these iniquities, as already atoned by the blood of the other goat—the other half, so to speak, of the sacrifice,—for as, on the one hand, without shedding of blood there could be no remission of sin by the law of Moses, so, on the other hand, where blood *was* duly shed, in the way and manner the law required, remission followed as a matter of course. The action with this second goat, therefore, is by no means to be dissevered from the action with the first; it is rather to be regarded as the continuation of the latter, and its proper complement. Hence the second or live goat is represented as standing at the door of the tabernacle, ver. 10, while atonement was being made with the blood of the first, as being himself interested in the work that was proceeding, and in a sense the object of it. He was presented there, not to have atonement made with him, as is incorrectly expressed in our version, but as the people's substitute in a process of absolution. And it is only after this process of absolution or atonement is accomplished that the high priest returns to him, and, as from God, lays on him the now atoned-for iniquities, that he might carry them away into a desert place. So that the part he has to do in the transaction, is simply to bear them off and bury them out of sight, as things

concerning which the justice of God had been satisfied, no more to be brought into account—fit tenants of a land of separation and forgetfulness.[1]

Thus, from the circumstances of the transaction, when correctly put together and carefully considered, we can have no difficulty in ascertaining the main object and intent of the action with the live goat—without determining anything as to the exact import of the term Azazel. We shall give in an Appendix a brief summary of the views which have been entertained regarding it, and state the one which we are inclined to adopt.[2] But for a correct understanding of this part of the service, nothing material, we conceive, depends on it. What took place with the live goat was merely intended to unfold, and render palpably evident to the bodily eye, the effect of the great work of atonement. The atonement itself was made in secret, while the high priest alone was in the sanctuary; and yet, as all in a manner depended on its success, it was of the utmost importance that there should be a visible transaction, like that of the dismissal of the scape-goat, embodying in a sensible form the results of the service. Nor is it of any

[1] That the sense here given to the expression in ver. 10 respecting the live goat, לְכַפֵּר עָלָיו, to cover upon him, or to make atonement for him, is the correct and only well-grounded one, may now be regarded as conclusively established. Bochart, Witsius, also Kurtz and some others, would render it, as in our version, to make atonement with him. But Cocceius already stated that he could find no case in which the expression was used, 'excepting for the persons in whose behalf the expiation was made, or of the sacred utensils,' when spoken of as expurgated. Bähr expressly affirms that the means of atonement is never marked by עַל, but always by בְּ, and that the former regularly marks the object of the atonement.—(*Symbolik*, ii. p. 683.) Hengstenberg also concurs in this view (*Egypt and Books of Moses*, p. 165), who further remarks, that by the live goat being said to be atoned for, 'he was thereby identified with the first, and the nature of the dead was transferred to the living; so that the two goats stand here in a relation entirely similar to that of the two birds in the purification of the leper, of which the one let go was first dipped in the blood of the one slain.'—The minute special objections plied against this view by Kurtz (*Sac. Offerings*, § 209), seem to me an exemplification of that hair-splitting tendency, which, in searching for an overstrained exactness, is apt to overlook the more natural and obvious aspect of things.—(See Appendix C.)

[2] See Appendix D.

ıoment what became of the goat after being conducted into ıe wilderness. It was enough that he was led into the region f drought and desolation, where, as a matter of course, he ıould never more be seen or heard of. With such a destina-.on, he was obviously as much a doomed victim as the one 'hose life-blood had already been shed and brought within he veil: he went where 'all death lives and all life dies;' and ɔ exhibited a most striking image of the everlasting oblivion ıto which the sins of God's people are thrown, when once hey are covered with the blood of an acceptable atonement.

The remaining parts of the service were as follows: The igh priest put off the plain linen garments in which, as alone ppropriate for such a service, the whole of it had been per-ormed, and laid them up in the sanctuary till the next day of tonement should come round. Then, having washed himself vith water—which he had to do at the beginning and end of very religious service—and having put on his usual garments, ıe came forth and offered a burnt-offering for himself, and nother for the people; by the blood of which atonement was gain made for sin (implying that sin mingled itself even in hese holiest services), as by the action with the other parts here was expressed anew the dedication of their persons and ervices to the Lord. The fat of the sin-offering also—as in ases of sin-offering generally—the high priest burnt upon the ltar; while the bodies of the victims were—as in the case of in-offerings generally for the congregation, or the high priest s its head[1]—carried without the camp into a clean place, and onsumed by fire. The import of these rites has already been xplained in connection with sin-offerings as a class, and need ıot be repeated here. Finally, the person employed in burn-ng them, as also the person who had conducted the scape-goat nto the wilderness, were, on their return to the congregation, o wash themselves, as being relatively impure: not in the strict ınd proper sense; for if they had really contracted guilt, an ıtonement would have had to be offered for them; and the elative impurity could only have arisen from their having een engaged in handling what carried a respect to the sins of he people—the materials of a great work of purification.

[1] Lev. iv. 1-21.

IV. It is the less necessary that we should enlarge on the correspondence between this most important service of the Old Testament dispensation, and the work of Christ under the New, since it is the part of the Mosaic ritual which of all others has received the most explicit application from the pen of inspiration. It is to this that the author of the Epistle to the Hebrews most especially and frequently refers when pointing to Christ for the great realities which were darkly revealed under the ancient shadows. He tells us that through the flesh of Christ, given unto death for the sins of the world, a new and living way has been provided into the Holiest, as through a veil, no longer concealing and excluding from the presence of God, but opening to receive every penitent transgressor (of which, indeed, the literal rending of the veil at Christ's death[1] was a matter-of-fact announcement); that through the blood of Jesus we can enter not only with safety, but even with boldness, into the region of God's manifested presence; that this arises from Christ Himself having gone with His own blood into the heavens, that is, presenting Himself there as the perfected Redeemer of His people, who had borne for them the curse of sin, and for ever satisfied the justice of God concerning it; and that the sacrifice by which all this has been accomplished, being that of one infinitely worthy, is attended with none of the imperfections belonging to the Old Testament service, but is adequate to meet the necessities of a guilty conscience, and to present the sinner, soul and body, with acceptance before God.[2] This is the substance of the information given us respecting the things of Christ's kingdom, in so far as these were foreshadowed by the services of the day of atone-

[1] Matt. xxvii. 51.

[2] Heb. ix. x. The only part of the statement, perhaps, which calls for a little explanation is what is said of the veil: 'the veil, that is to say, His flesh' (ch. x. 20); identifying apparently our Lord's body with the veil which separated between the Holy and the Most Holy Place. It is clear that this is only meant to be taken in a kind of figurative or popular sense; for the veil had already been referred to as, in spiritual things, forming the ideal boundary line between the state of believers here and their prospective condition in glory (ver. 19). Yet one can easily perceive certain points of resemblance, on account of which Christ's flesh might in that general way be identified with the veil. For the use of this was, first to conceal

ment; and the design of it obviously is to exhibit a correspondence between the two cases of essential relations and ideas. We find no countenance given to the merely outward and superficial resemblances, which have so often been arbitrarily, and sometimes even with palpable incorrectness, drawn by Christian writers; such as, that in the high priest's putting on and again laying aside the white linen garments, was typified Christ's assuming, and then, when His work on earth was finished, renouncing, the likeness of *sinful* flesh; in the two goats, His twofold nature; in their being taken from the congregation, His being purchased with the public money; in the slain goat a dying, in the live goat a risen, Saviour; or, in the former Christ, in the latter Barabbas, or, as the elder Cocceians more commonly have it, the Jewish people sent into the desert of the wide world, with God's curse upon them. This last notion has been revived by Professor Bush, in the *Biblical Repository* for July 1842 and in his notes on Leviticus, who gravely states that the live goat made an atonement simply by being let go into the desert, and that the Jewish people made propitiation for their sins by being judicially subjected to the wrath of Heaven!

Men naturally run into such erroneous and puerile conceits, or move at least amid shifting uncertainties, so long as they isolate the different parts of the outward transaction, and seek a distinct and separate meaning in each of them singly, apart from the grand idea and relations with which they are connected. But let us rise above this defective and arbitrary mode of interpretation, let us fix our view on the real and essential elements in the respective cases, and we shall find all that is needed to satisfy the conditions of type and antitype,

the Most Holy Place from common view, and second to provide at proper times the way of entrance. So the flesh or humanity of Christ, so long as it existed in the life of His humiliation, concealed the most excellent glory of the Godhead, nay, by its very holiness seemed to put this at a greater distance from mankind; but when given to death for their sin, and received in their behalf to glory, it then laid open the way for the guilty. The rent veil was therefore the proper symbol of the access opened through Christ's death into the very presence of God. But as it was the atoning value of Christ's death which gave it this power, while in the veil, considered by itself, there was nothing similar, it is obvious the analogy cannot be carried very far, and must necessarily be understood with some licence.

and much, at the same time, to confirm and establish the hearts of believers in the faith. For what do we not behold? On the one side the high priest, the head and representative of a sin-stricken community, going under the felt load of innumerable transgressions into the earthly presence-chamber of Jehovah; permitted to stand there in peace and safety, because entering with the incense of devout supplication and the blood of an acceptable sacrifice; and in token that all sin was forgiven, and all defilement purged away, sending the mighty mass of atoned guilt into the waste howling wilderness, to remain for ever exiled and forgotten. On the other side, corresponding to this, we behold Christ, the head and representative of a spiritual and believing Church, charging Himself with all their iniquities, and, having poured out His soul unto death for them, thereafter ascending into the presence of the Father, as with His own life-blood shed in their behalf; so that they also, sprinkled in spirit with this blood, can now personally draw near with boldness to the throne of grace, having their sins blotted out from the book of God's remembrance, and shall in due time be admitted to dwell amid the bright effulgence of His most excellent glory. Does faith stagger while it contemplates so free an absolution, ventures on so near an approach, and cherishes so elevating a prospect? Or, having once apprehended, is it apt to lose the clearness of its view and the firmness of its grasp, from having to do with things which lie so much within the territory of the unseen and eternal? Let it throw itself back upon the plain and palpable transactions of the type, which on this very account are written that we may have a surer consolation. And if truly conscious of the burden of sin, and turning from it with unfeigned sorrow to that Lamb of God who has been set forth as a propitiation to expiate its guilt, then, with what satisfaction Israel of old beheld the high priest, when the work of reconciliation was accomplished, send their iniquities away into a land of forgetfulness, and with what joy they then rejoiced, let the humble believer feel assured that the same may also, and in yet fuller measure, be his; since in what was then transacted there were but the imperfect adumbrations of the symbol, while now he is presented with the grand and abiding realities of the substance.

SECTION EIGHTH.

SPECIAL RITES AND INSTITUTIONS CHIEFLY CONNECTED WITH SACRIFICE—THE RATIFICATION OF THE COVENANT—THE TRIAL AND OFFERING OF JEALOUSY—PURGATION FROM AN UNCERTAIN MURDER—ORDINANCE OF THE RED HEIFER—THE LEPROSY AND ITS TREATMENT—DEFILEMENTS AND PURIFICATIONS CONNECTED WITH CORPOREAL ISSUES AND CHILDBIRTH—THE NAZARITE AND HIS OFFERINGS—DISTINCTIONS OF CLEAN AND UNCLEAN FOOD.

THE subjects which we bring together in this section are of a somewhat diversified and miscellaneous nature, though they have also certain points in common. We mean to introduce, respecting them, only so much as may be necessary for the explanation of what more particularly belongs to each, as the more general principles they embodied and illustrated have already been fully considered. The remarks to be submitted must, therefore, be taken in connection with what has been already said on the greater and more important sacrificial institutions.

THE RATIFICATION OF THE COVENANT.

The account given of this solemn transaction is referred to in the Epistle to the Hebrews,[1] with an especial respect to the use then made of the sacrificial blood, and for the purpose of proving, that as the inferior and temporary covenant then ratified required the shedding of animal blood, blood of a far higher and more precious kind must have been required to seal the everlasting covenant brought in by Christ. The whole ceremony stood thus: Moses had on the previous day read the law of the ten commandments, 'the words of the Lord,' in the audience of the people, with the few precepts and judgments

[1] Ch. ix. 18–22.

that had been privately communicated to him after their promulgation. Then, on the following morning, he caused an altar to be built under the hill, and twelve stones erected beside it, to represent the twelve tribes of the congregation; certain young men, appointed as helps to the mediator to do priestly service for the occasion, were next sent to kill oxen for burnt-offerings and peace-offerings; and the blood of these slain victims being received in basins, Moses divided it into two parts—the one of which he sprinkled on the altar, thereby making atonement for their sins, and so rendering them ceremonially fit for being taken into a covenant of peace with God; and with the other half—after having again read the terms of the covenant, and obtained anew from the people a promise of obedience—he sprinkled the people themselves, and said, 'Behold the blood of the covenant, which the Lord hath made with you concerning all these words.'[1] It is added in the Epistle to the Hebrews, that the book of the covenant was also sprinkled; which, we presume, must have been done with the first half of the blood, and with somewhat of the same meaning and design with which the mercy-seat, that was afterwards placed over the tables of the covenant, was annually sprinkled in the Most Holy Place.

The grand peculiarity in this service was manifestly the division of the blood between Jehovah and the people, and the sprinkling of the latter with the portion appropriated to them. We found something similar in the consecration of Aaron, whose extremities were touched with the blood of the ram of consecration. But the action here differed in various respects from that, and seems to have been specially intended to give a palpable exhibition of the oneness that now subsisted between the two parties of the covenant. Naturally they stood quite apart from each other. Sin had formed an awful gulph between them. But God having first accepted in their behalf the blood of atonement, by that portion which was sprinkled on the altar, they were brought into a capacity of union and fellowship with Him; and then, when they had solemnly declared their adherence to the terms on which this agreement was to be maintained, as declared in the tables of the covenant and the judgments therewith connected, the agreement was formally

[1] Ex. xxiv. 5–8.

emented by the sprinkling of the other part of the blood upon hem. Thus they shared part and part with God: the pure nd innocent life He provided and accepted in their behalf was egarded as theirs; a vital and hallowed bond united the two nto one; they had become the friends of God; and as a sign f this conjunction of feeling and interest, they partook of the neat of the peace-offerings, which formed the second kind of acrifices that were to be presented.

There were, of course, obvious imperfections marring the ompleteness of this service; and in Christ alone and His king-.om is a reality to be found, such as the necessities of the ase and the demands of God's righteousness properly required. Iere, too, the parties are naturally far asunder, the members f the covenant being all by nature the children of wrath, even s others. And that the covenant of reconciliation and peace night be established on a solid, satisfactory, and permanent asis, it was necessary not only that there should be the shed-ing of blood, but also that it should be blood having a common elation to both the contracting parties, and as such, fit to be-ome the blood of reconciliation. Such, in the strictest sense, vas the blood of Jesus; and in it, therefore, we discern the eal bond and only sure foundation of a covenant of peace be-ween man and God. He whose conscience is sprinkled with his, is thereby made partaker of a divine nature; he is re-eived into the participation of the life of God, and is conse-rated for evermore to live at once in the enjoyment of God's avour and for the interests of His kingdom.

But a question may here, perhaps, suggest itself in respect o the covenant itself, which was ratified between God and srael in the manner we have noticed. For if the terms of that ovenant were, as we formerly endeavoured to show, specially nd peculiarly the law of the ten commandments, and if this aw is equally binding on the Church now as a permanent rule f duty, how should it have been taken as the distinctive ovenant or bond of agreement with Israel? Was not this, fter all, to place Israel simply on a footing with men univer-ally? And does it not appear something like an incongruity, o ratify such a covenant by such symbolical and shadowy ser-ices? There would undoubtedly be room for such questions,

if this covenant were entirely isolated from what went before and came after—if it were not viewed in connection with the circumstances out of which it grew, and with the ordinances and institutions by which it was presently followed up. On the one hand, the covenant was prescribed by God as having redeemed His people from a state of bondage and conferred on them a title to an inheritance of blessing, thereby pledging Himself to give whatever was essentially needed, to aid them in striving after conformity to its requirements of duty. But while these requirements of necessity pointed to the great lines of religious and moral duty, which are always binding on the consciences of men,—for God's character and claims are substantially the same for every age,—while, therefore, they necessarily possessed that broad and general character, still, in the peculiar circumstances in which Israel stood, many things were needed to go along with what properly constituted the terms of the covenant, which were of a merely national, shadowy, and temporary kind. The redemption they had obtained was itself but a shadow of a greater one to come, and so also was the inheritance to which they were appointed. No adequate provision was yet made for the higher wants of their nature; and though, even in that lower territory, on which God was avowedly acting for them, and openly revealing Himself to them, He could not but exact from them a faithful endeavour after conformity to His law of holiness, as the condition of their abiding fellowship with Him, yet the ostensible provision for securing this was also manifestly inadequate, and could only be regarded as temporary. So that the covenant on every hand stood related to the symbolical and typical, though itself neither the one nor the other. As it grew out of relations having a typical bearing, so it of necessity brought with it ordinances and institutions which had a typical character; 'it had (appended to it, or bound up with it) ordinances of divine service, and a worldly sanctuary.'[1] These could not be dispensed with during the continuance of that covenant; and the members of the covenant were bound to observe them, so long as the covenant itself in that temporary form lasted. The new covenant, however, *can* dispense with them, because it brings directly into view the things that belong

[1] Heb. ix. 1.

to salvation in its higher interests and ultimate realities. The inheritance now held out in prospect is the final portion of the redeemed, and the redemption that provides for their entrance into it comprises all that their necessities require. It is, therefore, a better covenant, both because established upon better promises, and furnished with ampler sources for carrying its objects to a successful accomplishment. Yet, in respect to fundamental principles and leading aims, both covenants are at one: a people established in friendly union with God, and bound up to holiness that they may experience the blessedness of such a union—this is the paramount object of the one covenant as well as of the other.

THE TRIAL AND OFFERING OF JEALOUSY.

The prescribed ritual upon this subject, recorded in Num. v. 11–31, is undoubtedly one of the most remarkable in the Mosaic code; and we introduce it here because it can only be rightly understood when it is viewed in relation to the covenant engagement between God and Israel. The national covenant had its parallel in every family of Israel, in the marriage-tie that bound together man and wife. This relation, so important generally for the welfare of individuals and the prosperity of states, was chosen as an expressive image of that in which the whole people stood to God; and on the understood connection between the two, Moses represents in another place,[1] as the later prophets constantly do, the people's unfaithfulness to the covenant as a committing of whoredom toward God. It was, therefore, in accordance with the whole spirit of the Mosaic legislation, that the strongest enactments should be made respecting this domestic relation, that the behaviour of man and wife to each other throughout the families of Israel might present a faithful image of the behaviour Israel should maintain toward God; or if otherwise, that exemplary judgment might be inflicted. This was the more appropriate under the Mosaic dispensation, as it was in connection with the propagation of a pure and holy seed that the covenant was to reach its great end of blessing the world. So that, to bring corruption and defilement into the

[1] Num. xv. 39.

marriage-bed, was to pollute the very channel of covenant blessing, and in the most offensive manner violate the obligation to purity imposed in the fundamental ordinance of circumcision. Adultery, therefore, if fully ascertained, must be punished with death,[1] as a practice subversive of the whole design of the theocratic constitution. And not only must ascertained guilt in this respect be so dealt with, but even strong suspicions of guilt must be furnished with an opportunity of bringing the matter by solemn appeal to God, since guilt of this description, more than any other, is apt to escape detection by arts of concealment, and particularly in the case of the woman has many facilities of doing so. It is also on the woman that most depends for the preservation of the honour and integrity of families, and hence of greater moment that incipient tendencies in the wrong direction should in her case be met by wholesome checks.

On this account, therefore, it was that the ritual respecting the trial and offering of jealousy was prescribed. The terms of the ritual itself imply, and the understanding of the Jews we know actually was, that the rite was to be put in force only when very strong grounds of suspicion existed in regard to the fidelity of the wife. But when suspicion of such a kind arose, the man was ordained to go with his wife to the sanctuary, and appear before the priest. They were to take with them, as a corban or meat-offering, the tenth part of an ephah of barley-meal, but without the usual accompaniments of oil and frankincense. The priest was then to take holy water—whence derived, it is not said, but most probably water from the laver is meant, and so the Chaldee paraphrast expressly renders it. This water the priest was to put into an earthen vessel, and mingle it with some particles of dust from the floor of the sanctuary. He was then to uncover the woman's head, and administer a solemn oath to her—she meanwhile holding in her hand the corban, and he in his the vessel of water, which is now called 'the bitter water that causeth the curse.' The oath was to run thus: 'If no man have lain with thee, and if thou hast not gone aside unto uncleanness under thy husband (so it should be rendered, meaning, while under the law and authority of thy husband), be thou free from this bitter water that causeth the curse. But

[1] Lev. xx. 10.

f thou hast gone aside under thy husband, and if thou be defiled, and some man have lain with thee, while under thy husband, he Lord make thee a curse and an oath among thy people, by he Lord making thy thigh to rot, and thy belly to swell; and his water that causeth the curse, shall go into thy bowels, to make thy belly to swell, and thy thigh to rot.' To this the woman was to say, Amen, amen; and the priest, proceeding meanwhile on the supposition of the woman's innocence, was then to blot out the words of the curse with the bitter water, and afterwards to wave the offering of barley-flour before the Lord, burning a portion of it on the altar;—which done, he was to close the ceremony by giving the woman the remainder of the water to drink.

The most important part of the rite, undoubtedly, was the oath of purification. The spirit of the whole may be said to concentrate itself there. And, in accordance with the character generally of the Mosaic economy,—a character that attached to the little as well as the great, to the individual as well as the general provisions contained in it,—the oath took the form of the *lex talionis;* on the one side announcing exemption from punishment, if there was freedom from guilt; and on the other denouncing and imprecating, when guilt had been incurred, a visitation of evil corresponding to the iniquity committed—viz. corruption and unfruitfulness in those parts of the body which had been prostituted to unhallowed indulgence. The draught of water was added merely for the purpose of giving increased force and solemnity to the curse, and supplying a kind of representative agency for certifying its execution. It was called bitter, partly because the very subjection to such a humiliating service rendered it a bitter draught, and also because it was to be regarded as (representatively) the bearer of the Lord's righteous jealousy against sin, and His purpose to avenge Himself of it. Hence, also, the water itself was to be holy water, the more plainly to denote its connection with God; and to be mingled with dust, the dust of God's sanctuary, in token of its being employed by God with reference to a curse, and to show that the person who really deserved it was justly doomed to share in the original curse of the serpent.[1] Of course,

[1] Gen. iii. 14, comp. Ps. lxxii. 9, Micah vii. 17.

the actual infliction of the curse depended upon the will and power of God, whose interference was at the time so solemnly invoked; and the action proceeded on the belief of a particular providence extending to individual cases, such as would truly distinguish between the righteous and the wicked. But the whole Mosaic economy was founded upon this assumption, and justly—since that God, without whom a sparrow falleth not to the ground, could not fail to make His presence and His power felt among the people upon whom He more peculiarly put His name; nor refuse to make His appointed ordinances of vital efficacy, when they were employed in the way and for the purposes to which He had destined them. From not being acquainted with the whole of the circumstances, the principle might often appear to men involved in difficulty as regarded its uniform application. But that it was, especially then, and with certain modifications is still, a principle in the divine government, no believer in Scripture can reasonably doubt.

The other and subordinate things in the ceremonial—such as the use of an *earthen* vessel to contain the water, the appointment of *barley*-meal for an offering, without oil or incense, and the uncovering of the woman's head—admit of an easy explanation. The two former, being the cheapest things of their respective kinds, were marks of abasement, and were intended to convey the impression, that every woman should regard herself as humbled, on whose account they had to be employed. The impression was deepened by the absence of oil, the symbol of the Spirit, and of incense, the symbol of acceptable prayer. By the uncovering of the head, this was still more strikingly signified, as it deprived the woman of the distinctive sign of her modesty, and reduced her to the condition of one who had either to confess her guilt, or to be put on trial for her innocence. The only parts of the transaction that are attended with real difficulty, are those which concern the presentation of the corban of barley-meal. Many both defective and erroneous views have been given of what relates to these; but without referring more particularly to them, we simply state our concurrence generally with the view of Kurtz,[1] who has placed the matter, we think, in its proper light. This offering, which in ver. 25 is

[1] *Sacrificial Worship of the Old Testament*, §§ 234–237.

called 'the jealousy offering,' is also in ver. 15 called expressly the woman's offering. And that it is to be identified with her rather than with the man, is plain also from the circumstance that she was appointed, during the administration of the oath, to hold this in her hands. Nor can we justly understand more by the direction in ver. 15 to the man to bring it, than that, as the whole property of the family belonged to him, he should be required to furnish out of his means what was necessary for the occasion. And as the woman was obliged to go with him to the sanctuary for this service, whenever the spirit of jealousy so far took possession of his mind, the offering, though more properly hers, might with perfect propriety be also called the offering of jealousy, being itself the offspring of the spirit of jealousy in the husband. The woman, as was stated, during the more important part of the ceremony, held the offering in her hands, while the priest held in his the water of the curse. The priest then appears, not as the representative and advocate of the man who holds his wife guilty (for there, we think, Kurtz has slightly deviated from the natural view), but as the minister of Jehovah, whose it was to see the right vindicated, and, as such, fitly places himself before her with the symbol and pledge of the curse. The woman, on the other hand, maintaining her innocence, as fitly stands before him with the symbol of her innocence, the meat-offering, which was an image of good works, but without either oil or incense, emblems of the Spirit and prayer, because it was doubtful whether the offering in this case could represent anything really good. As soon as the curse was pronounced, and the woman had responded her double Amen, then the articles changed hands. The priest received from the woman her meat-offering, waved and presented it to God, the heart-searching and righteous; so that, if He found it a true symbol of her innocence, He might give her to know in her experience, that 'the curse causeless should not come.' The woman, on her part, received from the priest the water of the curse, and drank it; so that, if it were a true symbol of her guilt, it might be like the pouring out of the Lord's indignation in her innermost parts. Thus the matter was left in the hands of Him who is the searcher of hearts. If there was guilt before Him, then the offering was a remembrancer of

iniquity; but if not, it would be a memorial of innocence, and a call to defend the just from false and injurious suspicions. The whole service, viewed in respect to individuals, was fitted to convey a deep impression of the jealous care with which the holy eye of God watched over even the most secret violations of the marriage vow, and the certainty with which He would avenge them. And viewed more generally, as an image of things pertaining to the entire commonwealth of Israel, it proclaimed in the ears of all, the necessity of an unswerving and faithful adherence to covenant engagements with God, otherwise the curse of indelible shame, degradation, and misery would inevitably befall them.

PURIFICATION FROM AN UNCERTAIN MURDER.

The rite appointed to be observed in this case so far resembles the preceding one, that they both alike had respect, not to the actual, but only to the possible, guilt of the persons concerned. They differed, however, in the probable estimate that was formed of the relation of the parties to the hypothetical charge. The presumption in the last case was against the accused, here it is rather in their favour; and so the rite in the one seemed more especially framed for bringing home the charge of iniquity, and in the other for purging it away. The rite in this case, however, should not be termed, as it is in the heading of our English Bibles, and as it is also very commonly treated by divines, the *expiation* of an uncertain murder; for there is no proper atonement prescribed. The law is given in Deut. xxi. 1-9, and is shortly this:—When a dead body was found in the field, in circumstances fitted to give rise to the suspicion of the person having come to a violent end, while yet no trace could be discovered of the murderer, it was then to be presumed that the guilt attached to the nearest city, either by the murderer having come from it, or from his having found concealment in it. That city, therefore, had a certain indefinite charge of guilt lying upon it—indefinite as to the parties really concerned in the charge, but most definite and particular as regards the greatness of the crime involved in it, and the treatment due to the perpetrator. For deliberate murder the law

provided no expiation. Even for the infliction of death, not deliberately, but by some fortuitous and unintentional stroke, it did not appoint any rite of expiation, but only a way of escape by means of a partial exile. Here, therefore, where the question is respecting a murder, the prescribed ritual cannot contemplate a work of expiation. Nor is the language employed such as to convey that idea. The elders of the city were enjoined to go down into a valley with a stream in it, bringing with them a heifer which had never been yoked, and there strike off its head by the neck. Then in presence of the priests, the representatives and ministers of God, they were to wash their hands over the carcase of the slain heifer in token of their innocence, and to say, 'Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto Thy people of Israel's charge. And (it is added) the blood shall be forgiven them.'

The forgiveness here meant was evidently forgiveness in the more general sense; the guilt in question would not be laid to the charge of the elders of the city, nor would the punishment due on account of it be inflicted on them. They were personally cleared from the guilt, but the guilt itself was not atoned; there was a purgation, but not an expiation. And, accordingly, none of the usual sacrificial terms are applied to the transaction with the heifer. It is not called an oblation, a sacrifice, a sin or trespass-offering; nor was there any sprinkling of its blood upon the altar; and even the mode of killing it was different from that followed in all the proper sacrifices — not by the shedding of the blood, but by the lopping off of the head. Indeed the process was merely a symbolical action of judgment and acquittal before the priests, not as ministers of worship, but as officers of justice. The heifer, young and unaccustomed to the yoke, in the full flush and beauty of life, was yet subjected to a violent death—a palpable representative of the case of the person whose life had been wantonly and murderously taken away. The carcase of this slain heifer is placed before the elders, and over it, as if it were the very carcase of the slain man, they wash their hands, and solemnly declare their innocence respecting the violent death that had been inflicted on

him. The priests, sitting as judges, receive the declaration as satisfactory, and hold the city absolved of guilt. The washing of the hands in water was merely to give additional solemnity to this declaration, and exhibited symbolically what was presently afterwards announced in words. Hence, among other allusions to this part of the rite, the declaration of the Psalmist, 'I *will wash* mine hands in innocence;'[1] and the action of Pilate, when wishing to establish his innocence respecting the death of Jesus,[2] though it cannot be considered as done with any allusion to the part here performed by the elders over the body of the heifer, yet serves to show how natural it was in the circumstances, according to the customs of antiquity. The leading object of the rite was to impress upon the people a sense of God's hatred of deeds of violence and blood, and make known the certainty with which He would make inquisition concerning such deeds, if they were allowed to proceed in the land. It was one of the fences thrown around the second table of the law; and if performed on all suitable occasions, must have powerfully tended to cherish sentiments of humanity in the minds of the covenant people, and promote feelings of love between man and man.

ORDINANCE OF THE RED HEIFER.

The ordinance regarding the Red Heifer (described in Num. xix.) had respect to actual defilements, though only of a particular kind, and to the means of purification from them. The defilements in question were such as arose from personal contact with the dead, such as the touching of a dead body, or dwelling in a tent where death had entered, or lighting on the bone of a dead man, or having to do with a grave in which a corpse had been deposited. In such cases a bodily uncleanness was contracted, which lasted seven days, and even then could not be removed but by a very peculiar element of cleansing, viz. the application of the ashes, mixed with water, of the body of a heifer, red-coloured, without blemish, unaccustomed to the yoke, burnt without the camp, and with cedar-wood, hyssop, and scarlet cast into the midst of the burning.

[1] Ps. xxvi. 6. [2] Matt. xxvii. 24.

In regard, first, to the occasion of this very peculiar service, it will readily be understood that, in accordance with the general nature of the symbolical institutions, the body stands as the representative and image of the soul, and its defilement and cleansing for actual guilt and spiritual purification. This, indeed, was clearly indicated in the ordinance being called 'a purification for sin' (ver. 9). But it is the soul, not the body, which is properly chargeable with sin; and the whole, therefore, of what is here described, was evidently intended to serve as the mere shell and representation of inward and spiritual realities. Divine truths and lessons were embodied in it for all times and ages. For what, according to the uniform language of Scripture, is death? It is the direful wages of sin—the visible earthly recompense with which God visits transgression; and being in itself the end and consummation of all natural evils, the state from which flesh naturally and most of all shrinks with abhorrence, it is the proper image of sin, both as regards its universal prevalence and its inherent loathsomeness. This may be said of death merely in the aspect it carries to men's natural state and feelings, but much more does such language become applicable to it when viewed in relation to the Most High. For it belongs to Him to have life in Himself, yea, to stand in such close connection with the powers and blessings of life, that no corruption can dwell in His presence. But death is the very climax of corruption; it is therefore most abhorrent to His nature, and has been appointed as the proper doom of sin, the awful seal and testimony of His displeasure on account of it. Hence, the priests who had to minister before Him were forbidden to come into contact with the dead, except in the case of their nearest relatives, and the high priest even in the case of his father or mother.[1]

This is the painful truth which lies at the foundation of the whole of the rite respecting the Red Heifer. It is a rite which presents in bold relief what was one grand design of the law's observances—the bringing of sin to remembrance, and teaching the necessity of men's being purified from its pollution. It is true there was no actual sin in simply touching a dead body, or being in the place where such a body lay. In

[1] Lev. xxi. 1–4, 11.

the case of ordinary persons, it was even a matter of duty to defile one's self in connection with the death of near relatives. But, as the corporeal relations were here made the signs and interpreters of the spiritual, there was, in such cases, the coming, on the part of the living body, into contact with what bore on it the awful mark and impress of sin—a breathing of the polluted atmosphere of corruption, most alien to the region where Jehovah has His peculiar dwelling, and which corruption cannot inherit. Therefore, in a symbolical religion like the Mosaic, the neighbourhood or touch of a dead body was most fitly regarded as forming an interruption to the intercourse between God and His people. It placed them in a condition of external unfitness for approaching the sanctuary of His presence and glory, or even for having freedom to go out and in among the living in Jerusalem. That sin, which stands inseparably connected with death, is utterly at variance with the soul's peace and fellowship with God,—that it should, therefore, be most carefully watched against and shunned,—that on finding his conscience defiled with its pollution, the sinner should regard himself as incapacitated for holding intercourse with Heaven, or performing any work of righteousness, and should betake himself without delay to the appointed means of purification,—these are the important and salutary truths which the Lord sought continually to impress upon the people by means of the bodily defilements in question, and the channel provided for obtaining purification.

In regard now to the purifying apparatus, there are certainly some points connected with it, which it is scarcely possible to explain quite satisfactorily, and which probably refer to customs or notions too familiar and prevalent in the age of Moses to have required explanation, or to appear arbitrary. But the leading features of the ordinance would present, we conceive, little difficulty, were it not that the whole has been viewed in a somewhat mistaken light. Recent as well as former writers have generally gone on the supposition that the ideas concerning sin, and atonement or cleansing, are here represented in a peculiarly intense form, and that from this point of view everything must be explained. We regard the occasion as pointing rather in the opposite direction. It was not an ordinance for

purging away the guilt of actual sin, although it had the character of a sin-offering (vers. 9, 17), but for a sort of incidental corporeal connection with the effect and fruit of sin,—the means of purification not from personal transgression, but from a merely external contact with the consequence of transgression, —a symbolical ordinance of cleansing for what, in itself, was only a symbolical defilement. Directly, therefore, and properly it is the flesh and not the spirit that is concerned; and we might certainly expect a marked inferiority in various respects between this ordinance and the offerings which had for their object the expiation of real guilt. This is what we actually find. The victim appointed was a female, while in all the proper sin-offerings for the congregation, a male, an ox, was required. And of this victim no part came upon the altar; even the blood was only sprinkled before the tabernacle of the congregation, and that not by the high priest, but only by the son of the high priest; and while the carcase was burnt entire without the camp, not even the skin or the dung was removed from it. From the respect the offering had to bodily defilements, the priest and the other persons engaged in the work contracted a certain defilement, and had to wash their clothes, and bathe themselves in water. That the ashes were regarded as in themselves clean, is obvious from a clean person being required to gather them up and put them in a clean place; as also from their being the appointed means of purification. For this it was necessary that living or running water should be poured upon them; and then during the seven days that the defilement from contact with the dead lasted, the persons or articles requiring it were twice sprinkled, first on the third, then on the seventh day; after which the restraint was taken off, as to fellowship with the camp. The mixture of the ashes strengthened the cleansing property of the water, not, however (as Bähr and Kurtz), by rendering it a sort of wash,—if that had been all, common ashes might have served the purpose,—but rather from their connection with the sin-offering, through which the curse of death was taken away. That the wash should be called the *water of abomination* (מֵי נִדָּה), not of *purification*, as in the English Bible, is to be explained in the same way as the application of the term *sin* to the sin-

offering: it was water which had specially to do with abominations or defilements, but to do with them for the purpose of taking them away. And the bearing of the whole on Christian times, with respect to the higher work of Christ, is so plainly and distinctly intimated in the Epistle to the Hebrews, that there is no need for any further comment: 'If the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God!' Whoever looks with this view to the ordinance, will see in it the perfect purity and completeness of Christ's character, the corrupt and loathsome nature of that for which He died, and the sole as well as perfect efficacy of His blood, so that he who has not this applied to his conscience must inevitably perish.[1]

[We have taken little or no notice of some of the peculiarities connected with this ordinance, which have given rise to much discussion, but have as yet ended in no satisfactory result. The female sex of the victim (sufficiently accounted for, we trust, above) has been thought by Bähr to point to Eve, or the female sex generally, as the mother of life among men; and others have produced equally fanciful reasons. The colour was by the Jewish doctors accounted of such difficult interpretation, that they conceived the wisdom of Solomon to have been inadequate to the discovery of it. With Bähr, Keil, Kurtz, etc., it is the colour of blood, life in an intensive form; with Hengstenberg, of sin, etc. And the latter recently, after many others in former times, has found an allusion in it to the Egyptian notion, that the evil god Typhon was of red colour, and the practice prevalent in Egypt of sacrificing red bullocks to him. Only, that the rite here might savour somewhat less of heathenism, not a bullock, but an heifer, was required, to discountenance the idolatrous veneration paid in Egypt to the cow. We deem it quite unnecessary to enter upon any particular examination of these different opinions. None of them can be regarded as quite natural and satisfactory. And it is possible

[1] For the contrast indicated in the passage from Hebrews between the bodily and the spiritual purifications,—as not absolute, but relative,—see under SIN-OFFERING, in § 5.

that the colour of the animal had originally some ideas associated with it, of which later times lost the key. Of the two reasons suggested above, that which connects it with the life—life in its more intensive form—is certainly the preferable; but one does not readily perceive, either why in this one case the red colour should so distinctly symbolize life, or why in this particular ordinance that idea should be so prominently displayed, when only the ashes of a slain creature were to be employed. Possibly red may have been chosen as emphatically the flesh colour, since the ordinance pointed in a peculiar manner to the purification of the flesh. But we would lay no stress on any reason that can now be assigned. The burning, along with the victim, of cedar-wood, hyssop, and scarlet wool, has also given rise to a great variety of suppositions. The cedar from its loftiness, and the hyssop from its smallness, have been regarded by Hengstenberg[1] as emblems, the one of the divine majesty, and the other of the divine condescension. But the supposition is quite arbitrary, and has nothing properly to support it in Scripture. Besides, it could scarcely be the lofty cedar which was meant to be used in the ordinance, for such were not to be found in the desert; it must rather have been some species of juniper. It is more commonly regarded as an emblem of life or immortality. The hyssop, it would appear, was anciently thought to possess some sort of medicinal or abstergent properties, and on that account is supposed to have been used in purifications. It appears to have been usually employed among the Hebrews in sprinklings, along with some portion of scarlet wool.[2] It is quite possible that notions and customs regarding these articles, of which now no certain information is to be had, may have led to their use on such occasions as the present. It would seem, however, from what is said in the case of the leper,[3] that their use was merely to apply the cleansing or purifying element—the scarlet and hyssop being probably attached to a stick of cedar. On this account a portion of each was here burnt along with the carcase of the heifer, as the whole together were to furnish the means of purification. But it is needless to pursue the matter

[1] *Egypt and Books of Moses*, and again in *Com.* on Ps. li. 7.
[2] Comp. Ex. xii. 22; Lev. xiv. 6, 7; Ps. li. 7; Heb. ix. 19.
[3] Lev. xiv. 6, 7.

further, as certainty is unattainable, and little comparatively depends on it for a general understanding of the purport and design of the ordinance.]

THE LEPROSY AND ITS PURIFICATION.

The case of the leper, with its appointed means of purification, stood in a very close relation to the one just considered, and the lessons taught in each are to a considerable extent the same. As disease generally is the fruit and evidence of sin, every form of disease might have been held to be polluting, and to have required separate purifications. This, however, would have rendered the ceremonial observances an intolerable burden. One disease, therefore, was chosen in particular, and *that* such an one as could scarcely fail to appear a fit representation and most affecting symbol of sin. This disease was the leprosy (the *white* leprosy, as it is sometimes called, to distinguish it from other forms of the same malady). It is described with much minuteness by Moses,[1] and various marks are given to distinguish it from others, which, though somewhat resembling it, yet did not possess its inveterate and virulent character. It began in the formation of certain spots upon the skin, small at first, but gradually increasing in dimensions; at their first appearance of a reddish colour, but by and by presenting a white, scaly shining aspect, attended by little pain, but incapable of being healed by any known remedy. Slowly, yet regularly, the spots continued to increase, till the whole body came to be overspread with them, and assumed the appearance of a white, dry, diseased, unwholesome scurf. But the corruption extended inwardly while it spread outwardly, and affected even the bones and marrow: the joints became first relaxed, then dislocated; fingers, toes, and even limbs dropt off; and the body at length fell to pieces, a loathsome mass of dissolution and decay. Such is the description of the disease given in Scripture, taken in connection with what is known of certain bodily disorders which still go by the name of leprosy. It was disease manifesting itself peculiarly in the form of corruption—a sort of living death.

[1] Lev. xiii. xiv.

Persons on whom any apparent symptoms were found of this disease, were ordered to go to the priests for inspection; and if it was ascertained to be real leprosy, then the diseased was removed into a separate apartment, and shut out of the camp, or the city, as a person politically dead. So rigidly was this regulation enforced, that even Miriam, the sister of Moses, could not obtain exemption from it; nor at a later period King Uzziah, since we are told that, from the time he was smitten with leprosy to the day of his death, 'he dwelt in a several house'[1]—literally, a house of emancipation, as one discharged from the ordinary service and occupations of the Lord's people. Even in the kingdom of Samaria, where the divine laws were by no means so strictly observed, the history presents to our view lepers dwelling in a separate house before the gate, which they were not permitted to leave even during the straitness of a siege.[2] And that there was a place or hill set apart for such in Jerusalem, and called by their name, may be inferred from Jer. xxxi. 39, where mention is made of the hill Gareb, which means, the hill of the leprous.

Besides this careful separation of the leper, he was to carry about with him every mark of sorrow and distress, going with rent clothes, with bare and uncovered head, with a bandage on the chin or lip; and when he saw any one approaching, was to give timely warning of his condition by crying out, 'Unclean, unclean!' Why, we naturally ask, all this in the case only of leprosy? It could not be simply because it was a severe and dangerous disease, for no other disease was ordered to have such signs of grief attached to it; nor did they give occasion to uncleanness, excepting in disorders connected with generation and birth, presently to be noticed. Neither could such singular precautions and painful treatment have been employed here on account of the infectious character of the disease, as if the great object were to prevent it spreading around. For had that been all, several of the things prescribed would have been needless aggravations of the distress, such as the rent clothes, bare head, and covered chin; and, besides, the diseases which go by the name of leprosy, and which are understood to possess the same general character, though

[1] 2 Kings xv. 5. [2] 2 Kings vii. 3–10.

hereditary, are now known not to be infectious; while the really infectious diseases, such as fevers or the plague, have no place whatever in the law, either as regards uncleanness or purification.

The only adequate reason that can be assigned for the manner in which leprosy was thus viewed and treated, was its fitness to serve as a symbol of sin, and of the treatment those who indulge in sin might expect at the hand of God. It was the visible sign and expression upon the living, of what God thought and felt upon the subject. Hence, when He manifested His righteous severity toward particular persons, and testified His displeasure against their sins by the infliction of a bodily disease, it was in the visitation of leprosy that the judgment commonly took effect, as in the cases of Miriam, Uzziah, and Gehazi. Hence, also, Moses warned the people against incurring such a plague;[1] and when David besought the infliction of God's judgment upon the house of Joab, leprosy was one of the forms in which he wished it might appear.[2] So general was the feeling in this respect, that the leprous were proverbially called *the smitten*, *i.e.* the smitten of God; and from the Messiah being described in Isaiah as one smitten, certain Jewish interpreters inferred that He should be afflicted with leprosy.[3] Now, viewing the disease thus, as a kind of visible copy or image of sin, judicially inflicted by the immediate hand of God on the living body of the sinner, it is not difficult to understand how the leper especially should have been regarded as an object of defilement, as theocratically dead, until he was recovered and purified. He bore upon him the impress and mark of iniquity, the begun and spreading corruption of death, the appalling seal of Heaven's condemnation. He was a sort of death in life, a walking sepulchre, as Spencer aptly designated him (sepulchrum ambulans), unfit while in such a state to draw near to the local habitation of God, or to have a place among the ranks of the living. And his exiled and separate condition, his disfigured dress, and lamentable appearance, while they proclaimed the sadness of his case, bore striking testimony at the same time to the holiness of God, and

[1] Deut. xxiv. 9. [2] 2 Sam. iii. 29.

[3] Hengst. *Christol.* on Isa. liii. 4.

solemnly warned all who saw him to beware how they should offend against Him. But these things are written also for our learning; and the malady, with its attendant evils, though but rarely visible to the bodily eye, speaks still to the ear of faith. It tells us of the insidious and growing nature of sin, spreading, if not arrested by the merciful interposition of God, from small beginnings to a universal corruption—of the inevitable exclusion which it brings when indulged in from the fellowship of God and the society of the blessed—of the deplorable and unhappy condition of those who are still subject to its sway—and of the competency of divine grace alone to bring deliverance from the evil.

The purification of the leper had three distinctly marked stages. The first of these bore respect to his reception into the visible community of Israel, the next to his participation in their sacred character, and the last to his full re-establishment in the favour and fellowship of God. When God was pleased to recover him from the leprosy, and the priest pronounced him whole, before he was permitted to leave his isolated position outside the camp or city, two living clean birds were to be taken for him; the one of which was then to be killed over a vessel of living or fresh water, so that the blood might intermingle with the water, and the other, after being dipt in this blood-water, was let loose into the open field. That the two birds were to be regarded as ideally one, like the two goats on the day of atonement, and that they together represented what was adjudged to belong to the recovered leper, is clear as day. The life-blood of the one, mingled with pure fresh water, imaged life in its state of greatest purity; and by the other bird being dipt in this, was signified a participation in such life, as was done also by the sprinkling of the recovered leper seven times with the same. Then, as thus alike identified with that life of freshness and purity, the recovered leper saw represented in the bird's dismissal, to fly wherever it pleased among the other fowls of heaven, his own liberty to enter into the society of living men, and move freely up and down among them. But in token of his actual participation in the whole, and his being now separated from his uncleanness, he must wash his clothes and his flesh also, even shave his hair, that every

remnant of his impurity might appear to be removed, and nothing be left to mar the freedom of his intercourse with his fellow-men.

In all this, however, there was no proper atonement; and though the ban was so far removed, that the leper was now regarded as a living man, and could enter into the society of other living men, he was by no means admitted to the privileges of a member of God's covenant. He had to remain for an entire week out of his own dwelling. Then, for his restoration to the full standing of an Israelite, he had to bring a lamb for a trespass-offering, another for a sin-offering, and another still for a burnt-offering, with the usual meat-offering, and a log of oil. It was a peculiarity in the case, that both a trespass and a sin-offering were required among the means of purification. But it may be explained by the consideration, that the leper was regarded by his leprosy as having become unfitted for doing the part of a proper citizen, and in consequence lying under debt to the commonwealth of God from failure in what it had a right to expect of all its members. The lamb for the trespass-offering, and the log of oil, were for his consecration—the second stage of the process; and for this purpose they were first waved before the Lord. Then with a portion of the blood of the trespass-offering the priest sprinkled his right ear, the thumb of his right hand, the great toe of his right foot, repeating the same action afterwards with the oil, and pouring also some upon his head. This action with the blood and oil was much the same with that observed in consecration to the priesthood; but differed, in that the blood used on this occasion was that of a trespass-offering, whereas the blood used on the other was that of a peace-offering. The service still further differed, in that here the consecration came first, whereas, in the case of Aaron, the sin and burnt-offering preceded it. The differences, however, are such as naturally arose out of the peculiar situation of the restored leper. As a man under the ban of God and the doom of death, he had lost his place in the priestly kingdom, and a fitness for the discharge of its obligations. By a special act of consecration he must be received again into the number of this family, before he can be admitted to take any part in the usual services of the congregation. And the blood

by which this was chiefly done was most appropriately taken from the blood of a trespass-offering, because, having forfeited his life to God, there was here, according to the general nature of such an offering, the payment of the required ransom, the (symbolical) discharge of the debt; so that he was at one and the same time installed as the Lord's freeman, and consecrated for His service. The consecration of Aaron, on the other hand, was that of one who already belonged to the kingdom of priests, and only required an immediate sanctification for the peculiar and distinguished office to which he was to be raised. It therefore came last, and the blood used was fitly taken of the peace-offering. But when the recovered leper had been thus far restored,—his feet standing within the sacred community of God's people, his head and members anointed with the holy oil of divine refreshment and gladness,—he was now permitted and required to consummate the process, by bringing a sin-offering, a burnt-offering, and a meat-offering, that his access to God's sanctuary, and his fellowship with God Himself, might be properly established. What could more impressively bespeak the arduous and solemn nature of the work, by which the outcast, polluted, and doomed sinner regains an interest in the kingdom and blessing of God! The blood and Spirit of Christ, appropriated by a sincere repentance and a living faith—this, but this alone, can accomplish the restoration. Till that is done, there is only exclusion from the family of God, and alienation from the life that is in Him. But that truly done, the child of death lives again—he that was lost is again found.[1]

[1] We have said nothing of what is called the leprosy of clothes and houses, for nothing certain is known of the thing itself, although Michaelis speaks dogmatically enough about both. The whole of what he says upon the leprosy is a striking specimen of the thoroughly earthly tone of the author's mind; and if Moses had looked no higher than he represents him to have done, he would certainly have been little entitled to be regarded as a messenger of Heaven. The leprosy in garments and houses was evidently considered and treated as an image of that in man; and on that account alone was purification or destruction ordered. See Hengstenberg's *Christol.* on Jer. xxxi. 38; Baumgarten on Lev. xiii. xiv.

DEFILEMENTS AND PURIFICATIONS CONNECTED WITH CORPOREAL ISSUES AND THE PROPAGATION OF SEED.

A considerable variety of prescriptions exists in the books of Leviticus and Numbers relating to these defilements and purifications; but, for obvious reasons, we refrain from going into particulars, and content ourselves with giving their general scope and design. The laws upon the subject are to be found chiefly in the 12th and the 15th chap. of Leviticus, the one relating to the uncleanness arising from the giving birth to children, and the other to that arising from issues in the organs therewith connected. The impurities of this class were all more or less directly connected with the production of life. And it may seem strange, at first sight, that production and birth, as well as disease and death, should have been marked in the law as the occasions of defilement. It would be not only strange, but inexplicable, were it not for the doctrine of the fall, and the inherent depravity of nature growing out of it. By reason of this the powers of human life are tainted with corruption, and all that pertains to the production of life, as well as to its cessation, appears enveloped in the garments of impurity. That the whole was viewed in this strictly moral light, and not in relation to natural health or cleanliness, is evident, not only from the predominantly ethical character of the whole legislation of Moses, but also from the kind of purifications prescribed, in which *atonement* is spoken of as being made in behalf of the parties concerned;[1] and also from the references made to the cases under consideration in other parts of Scripture,[2] which point to them as defilements in a moral respect. There is no possibility of obtaining a satisfactory view of the subject, or accounting for the place assigned such things in the symbolical ritual of Moses, excepting on the ground of that moral taint which was believed to pervade all the powers and productions of human nature, and thus regarding them as an external embodiment of the truth uttered by the Psalmist, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.'[3] Some of the Hebrew doctors themselves have virtually expressed this idea, as in the follow-

[1] Lev. xii. 6, xv. 30. [2] Ezek. xxxvi. 17; Lam. i. 17. [3] Ps. li. 5.

ing quotation produced from one of them by Ainsworth on Lev. xii. 4: 'No sin-offering is brought but only for sin; and it seemeth unto me, that there is a mystery in this matter, concerning the sin of the old serpent'—the sin, namely, introduced by the temptation of the old serpent, and in immediate connection with the moral weakness of the woman.

Indeed it is by a reference to that original act of transgression that we can most easily explain, both the general nature of the legal prescriptions respecting defilements and purifications of this sort, and some of the more striking peculiarities belonging to them. In what took place in that fundamental transaction, an image was presented of what was to be ever afterwards occurring. The woman having taken the leading part in the transaction, she was made to reap in her natural destiny most largely of its bitter fruits, and that especially in respect to childbearing: 'Unto the woman He said, I will greatly multiply thy sorrow and thy conception, and in sorrow shalt thou bring forth children.' No doubt, the evil originating in the fall was to cleave to the nature, and appear in the condition of each portion of the human family; but in the female portion the signs of it were to be most apparent, and particularly in connection with the bearing of children. Hence, perhaps, the emphasis laid on this side by the Psalmist, 'In sin did my mother conceive me.'[1] This one fact, prominently written in God's word, and perpetually exemplified in history, sufficiently accounts for the peculiar stress laid on the case of the female in the regulations of the law. The occasions that called for purification on the other side were comparatively rare; but in hers they were of constant recurrence. And hence also, partly at least, is to be explained the difference in regard to the continuance of the period of her uncleanness when the birth was a female child, as compared with what it was at the birth of a male. In the one case a term of seven days only of total separation from the usual business and intercourse of life was prescribed, and three and thirty more from the sanctuary; but in the other, a term of fourteen days of total separation, and sixty-six more from the sanctuary. It was not from any physical diversity in the cases, as regards the mother herself, that the two periods in

[1] Ps. li. 5.

the latter case were exactly the double of those in the former; but because it was the birth of one of that sex with which the signs of corruption in this respect were more peculiarly connected. Partly, we say, on this account, not wholly; for the express mention of circumcision in the case of the male child[1] seems plainly intended to ascribe to that circumstance a portion of the difference. The first stage of the mother's cleansing terminated with the circumcision of her son. On the eighth day he had the corruption of his fleshly nature (symbolically) removed, and stood, as it were, by himself, as the mother also by herself. The terms of separation, therefore, were fitly shortened, so as to make the one only a full week, and the other a full month. But in the case of a female child there was no ordinance to distinguish so precisely between the mother and her offspring; and as if there were a prolonged connection in what occasioned the defilement, so there was for her a prolonged period of separation from social life and access to the sanctuary. Together with the other circumstances referred to, this is enough to account for the seeming anomaly; and serves also to render more obviously and conclusively certain the reference in the whole matter to moral considerations.

There is no necessity for enlarging on the prescribed means of purification. They were such, both in the case of men and women, as to bear distinct reference to guilt, and to renewed surrender to the Lord's service. A sin-offering, as well as a burnt-offering, was necessary. But to render the way of pardon and acceptance open to all, turtle-doves or pigeons were allowed to be substituted for the more expensive offerings.

THE NAZARITE AND HIS OFFERINGS.

The institution of the Nazarite vow is introduced without any explanation, either as to the manner or the reason of its original appointment;[2] and some have hence inferred that its origin is to be sought in Egypt, and only its proper regulation to be ascribed to Moses. But no traces of it have been found among the antiquities of Egypt, nor could it properly exist there. The Nazarite was to be a living type and image of

[1] Chap. xii. 3. [2] Num. vi.

holiness; he was to be, in his person and habits, a symbol of sincere consecration and devotedness to the Lord. It was no mere ascetical institution, as if the outward bonds and restraints, the self-denials in meat and drink, were in themselves well-pleasing to the Lord. Such a spirit was as foreign to Judaism as it is to Christianity. The Nazarite was an acted, symbolical lesson in respect to covenant obligations; and the outward observances to which he was bound were merely intended to exhibit to the bodily eye the separation from everything sinful and impure required of the Lord's servants.

The import of the name Nazarite is simply *the separate one;* and the vow he took—in all ordinary cases, *voluntarily* took—upon him, is said to have been (ver. 2) 'for separating to the Lord.' What was implied in this separation? There must have been, unquestionably, a withdrawing from one class of things as unbefitting, that there might be the more free and devoted application to another class, as proper and becoming. And we shall best understand what both were, by glancing at the requirements of the vow.

The first was an entire abstinence from all strong drink; from whatever was made of grapes—from grapes themselves, whether moist or dried—from everything belonging to the vine. There can be no doubt that it was the intoxicating property of the fruit of the vine which formed the ground of this prohibition, for special stress is laid upon the strength of the drink; and as the vine in Eastern countries was the chief source of such drink (although other ingredients, it would seem, were sometimes added to increase the strength), not only wine itself, but the fruit of the vine in every shape, even in forms without any intoxicating tendency, was interdicted, that the separation might be the more marked and complete. A like abstinence was imposed upon the priests when engaged in sacred ministrations.[1] Like the ministering priest, the Nazarite was peculiarly separated to the Lord; and in his drink, not less than other things, he was to be an embodied lesson regarding the manner in which the divine service was to be performed. This service—such was the import of that part of the Nazarite institution—requires a withdrawal and

[1] Lev. x. 8.

separation from whatever unfits for active spiritual employment —from everything which stupefies and benumbs the powers of a divine life, and disposes the heart to carnal ease and pleasurable excitement rather than to sacred duty. Such withdrawal certainly involved a careful and becoming reserve in regard to the means and occasions of a literal intoxication; but not in respect to these alone. The more inward and engrossing love of money, the eager pursuit of worldly aggrandizement, or the delights of a soft and luxurious ease, may as thoroughly intoxicate the brain, and incapacitate the soul for spiritual employment, as the more grovelling vice of indulgence in intoxicating drink. From all such, therefore, the true servant of God is here warned to abstain, and admonished to keep his vessel, in soul and body, as holiness to the Lord.

The next thing exacted of the Nazarite was to leave his hair unshorn. And this was so different from the prevailing custom, yet so strictly enjoined upon him, that it might be regarded as the peculiar badge of his condition. Hence, if, by accidentally coming into contact with any unclean object, his vow was broken, he had to shave his head and enter anew on his course of service. So also, when the period of the vow had expired, his hair was cropt, and burned as a sacred thing upon the altar. Thus he was said to bear 'the consecration (literally the separation, the distinctive badge) of his God upon his head.' The words readily suggest to us those of the Apostle Paul in 1 Cor. xi. 10, and the appointment itself is perhaps best illustrated by a reference to the idea there expressed. Speaking of the propriety of a woman appearing with long hair, as given to her by nature for a modest covering, and a token of subjection to her husband, the apostle adds, that 'for this reason she must have power upon her head;' *i.e.* (taking the sign for the thing signified, as circumcision for the covenant),[1] she must wear long hair, covering her head, as a symbol of the power under which she stands, a sign of her subjection to the authority of the man. For the same reason, because the hair did not cover the face, a veil was added, to complete the sign of subjection. But the man, on the other hand, having no earthly superior, and being in his manly

[1] Gen. xvii. 10.

freedom and dignity the image of the glory of God, should have his face unveiled, and his hair cropt. Hence it was counted even a shame, a renouncing of the proper standing of a man, a mark of effeminate weakness and degeneracy, for men, like Absalom, to cultivate long tresses. But the Nazarite, who gave himself up by a solemn vow of consecration to God, and who should therefore ever feel the authority and the power of his God upon him, most fitly wore his hair long, as the badge of his entire and willing subjection to the law of his God. By the wearing of this badge he taught the Church then—and the Church, indeed, of all times—that the natural power and authority of man, which in nature is so apt to run out into self-will, stubbornness, and pride, must in grace yield itself up to the direction and supremacy of Jehovah. The true child of God has renounced all claim to the control and mastery of his own condition. He feels he is not his own, but bought with a price, and therefore bound to glorify God with his body and spirit, which are His.[1]

The only other restriction laid upon the Nazarite, of a special kind, was in regard to contracting defilement from the dead; for, like the priest, he was discharged from entering into the chamber of death and mourning for his nearest relatives. Separated for God, in whose presence death and corruption can have no place, the Nazarite must ever be found in the habitations and the society of the living. He must have no fellowship with what bore so distinctly impressed on it the curse and wages of sin. But this sin itself is, in the sphere of the

[1] I am still inclined (1870) to think this fully the most natural and appropriate view of the Nazarite's long hair. It is not a new one, but may be found (though only, indeed, as one among other reasons) in Ainsworth, and later commentators; last and best in Baumgarten, *Comm.* on Num. vi. It also renders the best explanation of the loss of power in Samson, flowing from his allowing his hair to be shorn; for this, viewed in the light presented above, betokened the breaking of his allegiance to his God, ceasing to make God's arm his dependence, and God's will his rule. Several lately, including Œhler in Herzog, Keil, Kurtz, would explain the long hair as being, from its free growth, 'the symbol of strength and abundant vitality' (referring to the case of Absalom, 2 Sam. xiv. 25, 26); and think it was hence called, like the high priest's turban (Ex. xxix. 6), his distinctive badge, or sacred diadem. So far, certainly, the two were alike, that they formed the most distinguishing marks of their respective consecration; but

spiritual life, what death is in the natural. It is the corruption and death of the soul. And as the Nazarite was here also an embodied lesson regarding things spiritual and divine, he was a living epistle, that might be known and read of all men, warning them to resist the temptations that lead to sin—teaching them that, if they would live to God, they must walk circumspectly, and strive to keep themselves unspotted from the world.

Such persons in Israel must have been eminently useful, if raised up in sufficient number, and going with fidelity and zeal through the fulfilment of their vow, in keeping alive upon men's consciences the holy character of God's service, and stimulating them to engage in it. The Nazarites are hence mentioned by Amos along with prophets, as among the chosen instruments whom God provided for the good of His people, in proof of His covenant faithfulness and love: 'And I raised up of your sons for prophets, and of your young men for Nazarites.'[1] They were a kind of inferior priesthood in the land—by their manner of life, as the priests by the duties of their office, acting the part of symbolical lights and teachers to Israel. And the institution was further honoured by being connected with three of the most eminent servants of God—Samson, Samuel, and John the Baptist—on whom the vow was imposed from their very birth, to show that they were destined to some special and important work of God. This destination to a high and peculiar service, in connection with the Nazarite vow, still more clearly indicated its symbolical

that determines nothing as to the natural ground of the symbolic usage in the case before us. Were the Israelites wont to associate length of hair in men with manly vigour and fulness of life? Did they not rather connect it with feminine grace and submissiveness? And the priests, who from their calling and office were the proper exemplars of life in the spiritual sense, were they not expressly ordered to have their hair cropt (Lev. xxi. 5; Ezek. xliv. 20)? So that there seems no adequate ground for the explanation in question. And still less is there for Bähr's view, that the hair on men's heads corresponds to the grass of the earth, the blossoms and leaves of trees, and hence, when profuse, might be taken as an image of productiveness in the divine life: Scripture contains nothing in favour of such a symbolism, and it is foreign to men's natural conceptions. The same substantially may be said of various other explanations that have been made, but which we deem it unnecessary to particularize.

[1] Ch. ii. 11.

character; the more so, as the end of the institution appears to be always the more fully realized, the higher the individual's calling, and the more entirely he consecrated himself to its fulfilment. Of the three Nazarites referred to, Samson was unquestionably the least, because in him the spiritual separation and surrender to the Lord was most imperfect: he did not resist the temptation, to which his singular gift of corporeal strength exposed him, of trusting too much to self; and the gift, when exercised, led him to act chiefly on the lower and merely physical territory. Though in one respect a remarkable witness of the wonderful things which God could do, even on that territory, by a single instrument of working, he yet proved in another a sad monument of the inefficacy of such instruments to regenerate and save Israel. A far higher manifestation of divine power and goodness developed itself in Samuel, by whom, more than all the other Judges, the cause of God was revived; and a higher yet again in John the Baptist. But highest and greatest of all was Jesus of Nazareth, in whom the idea of the Nazarite rises to its grand and consummate realization — although in this, as in other things, the outward symbol was dropt, as no longer needed. In Him alone has one been found who was 'holy, harmless, undefiled, and separate from sinners,' light of light, perfect even as the Father is perfect; so that, without the least flaw of sin or failing of weakness, He executed immeasurably the mightiest undertaking that ever was committed to the charge of a messenger of Heaven.

The offerings prescribed for the Nazarite refer to two points in his history—to his contracting defilement, whereby the vow was broken, and to the period of its fulfilment. In the first case, he had to bring a lamb for a trespass-offering, having, like the leper, contracted a debt in the reckoning of God, by failing to fulfil what he had vowed, and so requiring to be discharged from this bond before anything could be accepted at his hands. One pigeon or turtle-dove for a sin-offering, and another for a burnt-offering, had also to be brought, that he might enter anew on his vow, as from the starting-point of full peace and fellowship with God; and the time past being all lost, his hair had to be cut or shaved, to mark the entirely new

commencement. Then, when his period of consecration was finished, he had to bring a whole round of offerings: a sin-offering, in token that, however carefully he might have kept himself for the Lord, sin had still mingled itself with his service, and that he was far from having anything to boast of before God; a burnt-offering, to indicate his desire that not only the sins of the past might be blotted out, but that the imperfection of his obedience to the will of God might be supplemented by a fresh and more hearty surrender; lastly, a peace-offering, with various kinds of bread and drink-offerings (including wine, of which he also now partook), to manifest that he had ceased from his peculiar state of consecration, and entered upon the more ordinary path of dutiful obedience, in settled friendship and near communion with God.

DISTINCTIONS OF CLEAN AND UNCLEAN IN FOOD.

The distinctions made in the Mosaic law regarding food,[1] are quite analogous in their nature to some of the prescriptions already noticed under the preceding heads, and stand also in several respects very closely related to the sacrificial institutions. From this latter respect certain portions of all animals were forbidden to be used as food: the blood, the fat that covered the inwards,—probably, also, these inwards themselves, —and the tail of the sheep, which, in the Syrian sheep, is a mass of fat. These were the portions which were set apart in sacrifice for the altar of the Lord, and were hence regarded as too sacred for common use.[2] Why such parts in particular were devoted to the altar, has already been considered.—With the exception of the parts just mentioned, the bodies of all creatures that could be used in sacrifice were considered as clean, and given for food. More, indeed, than these; for the permission extended to all animals that at once chew the cud and divide the hoof, comprising chiefly the ox, sheep, goat, and deer species—to such fish as have both fins and scales—and in regard to fowls, though no general rule is given, but only individuals are mentioned, yet it would appear that such as feed on grain or grass were allowed. All others, such as birds

[1] Lev. xi. [2] Lev. iii. 17, xvii. 11.

of prey, feeding on other birds, or carrion, or fish, or insects, serpents, and creeping things, fishes without scales or fins, and animals that do not both divide the hoof and chew the cud, were accounted unclean, and expressly forbidden.[1]

Now, in thinking of what was thus prohibited and allowed in respect to food, we can see at a glance that the restrictions could not have been issued for the purpose properly of forming a check upon the gratification of the palate. The articles permitted include, with very few exceptions, all that the most refined and civilised nations still choose for their food. And whether from a certain natural correspondence between the bodily taste and the kinds of meat in question, or from these possessing the qualities best adapted for food and nourishment, or perhaps from both together, one thing is manifest, that the restrictions under which the Israelites were here laid imposed upon them no heavy burden; and that, practically, they were allowed to eat nearly all that it was desirable or proper for them to consume.[2]

Some commentators have rested the whole matter upon this ground; and have thought that the prohibition to use other kinds of flesh was sufficiently accounted for by those allowed

[1] There is very considerable difficulty in making out the precise species of birds interdicted. Several of the modern names given to them, are given merely on the authority of the rabbinical writers, which is not greatly to be depended on. There are twenty in all named; and even as given in our English Bibles, they are, with scarcely an exception, such as are in modern times thought unfit as articles of diet.

[2] The kind of flesh that seems principally to form an exception is pork, which is now in common use, and yet was forbidden food to the Israelites. Indeed it was regarded as so peculiarly forbidden, that it was sometimes put as the representative of whatever is most foul and abominable.—(Isa. lxv. 4, lxvi. 3, 17.) But though in common use now, it is still esteemed an inferior sort of butcher meat, and chiefly consumed by persons in humble life. And the special dislike to it among the Israelites probably arose in part from their connection with Egypt, where, though once a year every house sacrificed a pig to Osiris, yet the animal itself was accounted unclean; and the swineherds formed an inferior race, with whom the other tribes would not intermarry, and who were not permitted even to enter the temples of the gods.—See Heeren, *Afr.* ii. p. 148; Wilkinson, i. 239, iii. 34, iv. 46. The filthy habits of the sow also rendered it a very natural and fitting image of what is impure. Reference to this is expressly made in 2 Pet. ii. 22.

being the most easy of digestion, the fullest of nourishment, the best adapted to prevent disease and promote a healthful state of body. In these respects the kinds permitted were certainly of the highest order; but this is the whole that can be said, as some of those prohibited were not absolutely either distasteful or unhealthy. And it was a proof of the divine wisdom and goodness in this part of the legal arrangements, that the articles appointed for food were among the best which the earth affords. But higher grounds than this must have entered into the distinction; otherwise the line of demarcation would not have been drawn as between clean and unclean, but rather as between wholesome and unwholesome. That the different species permitted were pronounced clean, this evidently brought them within the territory of religion; defilement, excision, death, was the consequence of trespassing the appointed landmarks.[1] The law respecting the two classes is made to rest, in the principal passage, upon the same footing with all the rites and institutions of Judaism, viz. the holiness of God, demanding a corresponding holiness on the part of His people. So that the outward distinctions could only have been intended to be observed as symbolical of something inward and spiritual. Of what, then, symbolical?

If we look to the Jewish doctors for the answer, we shall certainly find that they understood by the unclean animals different sorts of people, with whom the Jews were to have no communion, as between brethren — such as the Babylonians, Medes, Persians, Romans, etc. And we can readily perceive how the restrictions in question would, in point of fact, operate to prevent any free and friendly intercourse at meals; for at the table of a heathen, not only might the eye of a Jew be offended by seeing articles served up for food which his law taught him to regard as abominations, but he would scarcely feel at liberty to taste of others, lest in the preparation the flesh had not been carefully separated from the blood and fat. Practically, there can be no doubt, the distinctions as to clean and unclean, lawful and unlawful in food, did, to a great degree, cut off the Jews from social intercourse in meat and drink from the rest of the world. But if we ask why the forbidden articles

[1] Lev. xi. 43-47.

of diet should have represented idolatrous nations, rather than any other sources of defilement within the land of Israel itself; or what fitness there was in the particular things prohibited for food, to stand as images of the persons or things to be shunned in the daily intercourse of life,—we shall look in vain for any satisfaction to the Jewish doctors, nor is it possible to find this by treading in their footsteps.

We must look somewhat deeper; and if we do, the leading principles at least of the distinction will be found intelligible enough, and in perfect accordance with the general spirit of the Mosaic economy. The body requires food; and as in all its relations the body was made to image relations of a higher and more important nature, so, in particular, the manner it was dealt with in respect to food must serve as a mirror to represent what concerned the proper sustenance and enjoyment of the soul. The food, therefore, could not be everything that might come in the way capable of being turned into an article of diet; for in a fallen world the soul that would be in health and prosper, must continually exercise itself to a choosing between the evil and the good. Hence, to present a shadow of this in the lower province of the bodily life, there must here also be an evil and a good—a permitted and a forbidden—a class of things to be taken as lawful and proper, and another class to be rejected as abominable. It must also be God's own word which shall regulate the distinction, which shall single out and sanctify certain kinds of food from the animal creation (within which alone the distinction could properly be drawn) for the comfortable support of the body. But in doing this, the word of God did not act capriciously or without regard to the natural constitution or fitting order of things; and while it prescribed, with an absolute authority, what should or should not be eaten, it selected in each department for man's use the highest of its kind—whatever it was best and most agreeable to his nature to partake of. But in choosing out such things in the sphere of the bodily life, putting on them a stamp of sacredness, that they might be adapted to the use of a consecrated people, and commanding them to look upon all that lay beyond as common and unclean, what was it but to make the things of that lower sphere act as a kind of elbow monitor in regard to the higher? It

brought perpetually to the remembrance of the covenant people, that, surrounded as they were on every hand with the instruments and occasions of evil, they must hold in check their lower appetites, and seek to be guided by a true spiritual taste. The object of the whole, as expressly stated in Lev. xi. 44, was, that they should be holy, as Jehovah their God was holy. And though the outward ordinance is gone, its spiritual meaning remains. It reminds the believer that the world has a thousand channels through which to pour in upon him its pollution, and separate between his soul and God. Let him, therefore, in all things be careful to walk by the counsel and direction of Heaven; and since 'evil communications corrupt good manners,' let him also set a watch upon his companionships, as righteousness can have no part with unrighteousness, and the companion of fools shall be destroyed.

Taking this view of the ordinance, we get at once at the root of the matter, and have no need to search for recondite and fanciful reasons in the scales and fins, or the chewing of the cud and the dividing of the hoof. Neither do we need to stop at the merely external, and in part arbitrary, distinction between one nation and another; for we have here a principle which comprehends that, and much more, within its bosom. We see also how completely the Jews of our Lord's time erred regarding this ordinance, from their carnal sense and want of spiritual insight. They erred here, as in other things, by resting in the mere outward distinction—as if God cared with what sort of flesh the body was sustained! or as if the holiness He was mainly in quest of depended upon the things which ministered to men's corporeal necessities! Gross and carnal in their ideas, they practically forgot that God is a Spirit, who, in all His ordinances, deals with men as spiritual beings, and seeks to form them to the love and practice of what is morally good. Christ, therefore, sharply rebuked their folly, and declared, with the utmost plainness, that defilement in the eye of God is a disease and corruption of the heart, and that not the kind of food which enters into the body, but the kind of thoughts and affections which come out of the soul, is what properly renders men clean or unclean.[1] This obviously implied that the outward

[1] Matt. xv. 17–19.

›n was from the first appointed only for the sake of tual instruction it was fitted to convey. It implied, that the outward, as no longer needed, and as now ›nding to mislead, was about to vanish away, that the and eternal alone might remain. And the vision fter unfolded to St. Peter, with the direction imme- ollowing, to go and open the door of faith to the Gen- in God's sight on a footing with those who had eaten common or unclean, made it manifest to all, that as at outward symbol had been established for the sake of :ual reality, so again, for the sake of that reality which ›w be better secured otherwise, the symbol was finally ever abolished.[1]

[1] Acts x. 10-16.

SECTION NINTH.

STATED SOLEMNITIES OR FEASTS—THE WEEKLY SABBATH—THE FEAST OF THE PASSOVER—OF PENTECOST—OF TRUMPETS AND NEW MOONS—THE DAY OF ATONEMENT—THE FEAST OF TABERNACLES—THE SABBATICAL YEAR AND YEAR OF JUBILEE.

In a symbolical religion like that of the Old Covenant, it was unavoidable that time should be brought within the circle of sacred things, and that, among other means for accomplishing its important ends, there should be the consecration of particular days and seasons. By the perpetual burnt-offering on the altar, every day might be said to be sanctified, as a call was thereby addressed to all the members of the covenant to dedicate their daily life to God. But this was manifestly not enough; and as nature itself requires an alternation of rest with work,—seasonable periods of relief perpetually coming round to break the monotony of its daily taskwork,—so, to keep up in Israel the proper feeling of a community chosen and set apart for the service of Jehovah, it was necessary to take advantage of such periods, and turn them into occasions for freshening up in the minds of the people a sense of their sacred calling. Not only was this actually done, but the extent to which it was carried out rendered it one of the more distinguishing features of the Old Testament ritual.

The term *feasts*, which in the English Bible has been applied as a general designation to the most of these sacred seasons, is far from being appropriate, and is even apt to suggest mistaken ideas. It is the common rendering of two Hebrew words which differ considerably in regard to their exact shade and compass of meaning. The one is *hag* (חָג), the root meaning of which is to *move in a circle*, to *whirl round*, or *dance*, and was doubtless applied to certain of the greater solemnities, on account of the

joyful processional movements with which they were wont to be celebrated. Indeed, in the beginnings of their national existence, the covenant people (as might be inferred from their Egyptian sojourn, and as actually appears from the first solemnity they kept in the wilderness)[1] would associate with such occasions the excitement and even revelry of the joyous throng as their chief attraction. But when the true character of the religion established among them became better understood, their ideas in this respect necessarily changed; and while the name was still retained for some of the sacred seasons and the observances accompanying them, the thoughts it suggested would be more in accordance with the spirit of the Mosaic institutions. The word is very rarely applied, excepting to the passover and the feast of tabernacles,[2] which were both regarded as occasions for special manifestations of joy and gladness; and, in later times, the term became almost appropriated to the feast of tabernacles, which was called emphatically *the hag*, on account of the greater hilarity which used to mingle in its processions and services.

The name which is employed to denote the entire series of the stated solemnities connected with particular seasons, in the passage which treats of these in order,[3] is *moadeem* (מוֹעֲדִים). There is a difference of opinion as to the sense in which the word should be understood when so applied—whether it should be *meetings*, or *places of meeting;* if of meetings, whether not such only as were held around the tabernacle. But while the word undoubtedly sometimes bears the sense of places of meeting, the manner in which it is used in the passage referred to points simply, and at the same time distinctly, to the meetings themselves. In ver. 2 it is said, 'The *moadeem* of Jehovah, on which ye shall call holy convocations, these are the *moadeem*.' Their prominent characteristic is here plainly declared to be one that should express itself in convocations or meetings for holy purposes.[4] And though the tabernacle would certainly be

[1] Ex. xxxii. 5, 19.

[2] Ex. xii. 14; Lev. xxiii. 39; Num. xxix. 12; Deut. xvi. 13.

[3] Lev. xxiii.

[4] There can be no doubt that such is the meaning of the expression מִקְרָאֵי קֹדֶשׁ, and that Cocceius and Vitringa, after some Jewish authorities,

regarded as the proper place of holding them, in so far as it might be accessible, yet as attendance there was enjoined, and indeed practicable, only in the case of a limited number, it could never have been designed to associate the convocations generally with that particular locality. Those held around the tabernacle at the three stated solemnities (the Passover, Pentecost, and Tabernacles) would naturally be of a kind better adapted for realizing the idea of such meetings than the others, and, as such, fitted to give a tone to the rest. But wherever or however held, the holiness so expressly connected with them clearly distinguishes the meetings in question from mere social or political gatherings. That they might have been designed —those especially which were to be kept at the tabernacle—to foster the spirit of brotherhood among the covenant people, and strengthen the bond of their national unity, may readily be admitted; but this could be no more than an incidental and secondary result. The oneness aimed at, as justly stated by Bähr, 'was primarily and chiefly a religious, and not merely a political one; the people were not simply to meet as among themselves, but with Jehovah, and to present themselves before Him as one body. The meeting together was in its very nature a binding of themselves in fellowship with Jehovah; so that it was not politics and commerce that had here to do, but the soul of the Mosaic dispensation, the foundation of the religious and political existence of Israel, the covenant of Jehovah. To keep the people's consciousness alive to this; to revive, strengthen, and perpetuate it, nothing could be so well adapted as such meetings together.'[1]

It was no doubt to keep up this idea of sacredness in connection with the festal solemnities, that the number *seven* played so prominent a part in them. The seventh-day Sabbath—the day peculiarly set apart from the period of creation, and stamped with an impression of sacredness—not only forms the starting-point of the whole series, but also imparts its distinctive character to each of them, and determines the periods of their celebration. In each of the three greater feasts, the solemnity

quite misunderstood it, when they explained it by an announcement of holiness, or a proclamation (at the sanctuary) that the day or time was holy.

[1] *Symbolik*, ii. p. 543.

commenced with a Sabbath, and in two of them also—the passover and tabernacles—it ended with a Sabbath, after completing a week of sacred observances. Seven times seven days, or a week of weeks, separated the feast of first-fruits (Pentecost) from that of the passover. The seventh month of the year was made the peculiarly sacred one, distinguished by three solemnities—the feast of trumpets on the first day, of the yearly atonement on the tenth, and of tabernacles on the fifteenth. And then, though not strictly belonging to the cycle of feasts, yet nearly allied to them, came, at the distance of seven annual revolutions, the sabbatical year; and again, after seven times seven, the year of jubilee. Throughout, we see a predominant regard to that sacred seven, which, originating with the work of God in creation, perpetually recalled the thoughts of His people to Him, as the One by whom and for whom all was made; and finding, as it did from the first, its culmination in a day of hallowed rest, it also served, when thus associated with their peculiar seasons of worship, to impress them with a sense of their calling, as the people who were themselves sanctified and set apart for Jehovah. Hence the seven as a number, and the seventh as a portion of time, might be regarded as in an especial sense the signature of the covenant, viewed in respect to its higher ends and obligations.[1] The number appears again with this meaning in the seven-branched candlestick, and in the seven sprinklings practised in some of the more solemn services of purification.

Beside this regard to the number seven, however, and the idea of holiness associated with it, a respect was had in the order and relative adjustment of the sacred festivals both to the historical periods, which were of special importance to Israel, and to the continued manifestations of God's goodness to them in the land of Canaan. The three greater festivals were all linked at once to fitting seasons in nature, and to great moments in the national history of the people. In an historical respect, the passover recalled the deliverance from the land of Egypt, which gave birth to their national existence; the feast of first-fruits pointed to the miraculous preservation of the first-born, and the consecration practically grounding itself therein of all

[1] Ex. xxxi. 12-17.

their increase to the Lord; while the feast of tabernacles reminded them of their long sojourn in the wilderness, and of the lessons this was intended to render perpetual in their experience as to faith and holiness. In beautiful accordance with these historical grounds for the different ordinances, were the seasons appropriated to each: the passover being assigned to Abib (the ear-month), when the fresh hopes of spring began to take distinct shape; the first-fruits to summer, when the harvest-field had already yielded its produce; and tabernacles to the period of late autumn, when, all the year's fruits being gathered, the experience of another season's heritage of good brought anew the call to rejoice before the Lord, heightened by the comparison of what they now possessed with what they had wanted in the earlier period of their existence. Thus nature and grace, the ordinary providences of the present, and the more special providences of the past, were marvellously combined together in the general arrangements which were made respecting the feasts. Other points of a like nature will suggest themselves as we proceed to particulars.

THE WEEKLY SABBATH.

When this ever-recurring day of rest was placed by the Lawgiver at the head of the *moadeem*,[1] it was viewed as an already existing institution, and merely needing to have its relation determined to other institutions which had certain points of agreement with it. The words employed in this connection regarding it are very few: 'Six days shall work be done: the seventh day is the Sabbath of rest (literally, Sabbath of sabbatism), an holy convocation; ye shall do no work: a Sabbath to Jehovah is it in all your dwellings.' The reference in the last clause to the private dwellings of the people, as scenes that ought to witness the due observance of the Sabbath, is a proof that the day is here contemplated in its general aspect, and not simply with respect to the observances of the sanctuary. The additions, also, that were required to be made to the ceremonial of worship for that day would have been mentioned, if the matter had been viewed in its more special

[1] Lev. xxiii. 3.

ght. As actually presented, however, in the sacred text, there e just two points on which stress is laid—the distinctive cha- acter of the Sabbath among the days of the week, and the ppointment to hold on it holy convocations. The former was, oubtless, the more fundamental point, and that which consti- uted the ground or occasion of the other. The day is for bbatism, or resting; but this not as in itself all: for it is esting to Jehovah that is spoken of; namely, keeping the day part from ordinary business, that the soul might be at leisure or the things of God—resting from the world in order to rest n God. Hence also was it so expressly connected with the manifestations which God had given of Himself, not merely in he work of creation, but also in His covenant dealings with srael, so that its observance might fitly serve, as already oticed, for a characteristic sign of the covenant between God nd His people.[1] The simple return of the Sabbath, therefore, rought with it a call to lift their minds to the believing con- emplation of God, and to long after the nearer communications f His presence and favour.

Mere repose from worldly labour, however, would have gone ut a short way to accomplish such an end, had it stood alone; nd without any employment of a religious kind to take the lace of the occupations of ordinary life, the listless inactivity f the seventh day could have been of little service in pro- moting the higher ends of the covenant. Holy convocations, r meetings for sacred purposes, were hence declared to be ppropriate to the day. They were simply indicated in this onnection, not specifically defined. Separate households and ocal parties were left to regulate them in the manner they night find most profitable or convenient—as, indeed, in the peculiar circumstances of the Israelites, first sojourning in the vilderness, then occupying a territory which for generations vas not wholly theirs, it was impossible that any uniform rule hould be observed. But they were from the first taught to egard meetings for religious purposes as adapted to the Sabbath, nd as tending, by the interchange of spiritual thought and the xercises of devotion naturally accompanying them, to render t subservient to the duties of their calling. Nor can we well

[1] Ex. xxxi. 17; Deut. v. 15.

conceive how, without some such helps, they could in any proper measure realize the description given by Isaiah of a well-spent Sabbath: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father.'[1]

In recent times this view of the Mosaic legislation, regarding the practical observance of the Sabbath, has been vindicated by impartial writers, even though in other respects their opinions are somewhat loose. Bähr maintains expressly enough that the Sabbath had a positive as well as a negative side; that it was not merely for the withdrawal of the soul from worldly business, but, along with this, for the sake of its participation in the rest of God; and that it was a day for the Israelites having holy convocations among themselves, as well as at the tabernacle.[2] In the practical treatment of the matter, however, he seems to make little account of such meetings. Hengstenberg goes further. He not only opposes the view of Vitringa, as to the Jewish Sabbath aiming at nothing higher than bodily rest, but holds it as certain that meetings for the reading of the law, prayer, and sacred song, were in accordance both with the letter and the spirit of the Mosaic legislation.[3] Keil represents the Sabbath as designed for quickening the souls of the people, by bringing them into fellowship with God's rest; and regards the holy convocations mentioned as among the means appointed for attaining this end, by reason of the edifying converse to which they would necessarily lead in the law of the Lord.[4] Yet Moses Stuart[5] could speak of there being no command in the whole Pentateuch to keep the Sabbath by attendance on public worship, and affirms that, in point of fact, the covenant people, up to the Babylonish exile, had no public, social devotional worship. What, then, could have been meant by the holy assemblies prescribed for every Sabbath, whether

[1] Isa. lviii. 13, 14. [2] Vol. ii. p. 542. [3] *Tag Des Herrn*, pp. 33, 34.
[4] *Archæol.* i. p. 363. [5] *Old Testament Canon*, p. 66.

tated or occasional? And if, in earlier times, God had never ;iven nor the people enjoyed such, how could they be said to ›e again taken away?[1] Josephus showed a better insight into he Mosaic legislation, when he stated that Moses 'commanded ıot that they should hear the law once, or twice, or frequently, ıut that every week they should leave their work, and assemble o hear the law, and learn it accurately.'[2] If it be asked, Who rere to preside over and conduct those assemblies? the law, t should be remembered, called every parent, and, in particular, very elder in Israel, to be a teacher of its truths and precepts: he people were still, to some extent, a kingdom of priests; but hose who were specially set apart to Levitical and priestly ervice had it as their more peculiar charge, 'to teach the hildren of Israel all the statutes which the Lord had spoken o them by the hand of Moses.'[3] And for the purpose of securng facilities toward the discharge of this important mission, hey were at once separated from ordinary business, and disıersed at convenient distances throughout the land. Whatever ;rounds there may be for holding that the synagogal institution, with its separate buildings, official organization, regulated liscipline, and prescribed ritual of service, came into being ›nly after the Babylonish exile, there is nothing in this to nvalidate the obligation imposed in the law to observe the veekly meetings under consideration, or to disprove the fact, hat in the better periods of Israel's history such meetings were ;enerally observed.[4]

The special services appointed for the Sabbath at the sancuary are in perfect accordance with the views now advanced. These consisted first in the doubling of the daily burnt-offering —two lambs instead of one, with a corresponding increase in he meat-offering[5]—stamping the Sabbath, to use the expression ıf Bähr, as the day of days, the most important of all the days ıf the week in its bearing on the people's calling to dedicate hemselves, soul and body, to the Lord's service. The other ıervice, which consisted in presenting the fresh loaves of shewıread on the Lord's table,[6] was of quite similar import; for

[1] Hos. ii. 11.
[2] Ap. ii. § 17.
[3] Deut. xxxiii. 10; Lev. x. 11.
[4] Comp. what is said in § iii.
[5] Num. xxviii. 9.
[6] Lev. xxiv. 5–9.

this bread, like the meat-offering generally, was a symbol of the fruitful and holy lives which the members of the covenant were to be ever rendering to the Lord. And that the Sabbath should have been chosen as the day for the perpetual renewal of this offering, clearly indicated the place it was intended to hold then, and which the Lord's day must hold still, in disposing and enabling the people to abound in such fruitfulness. It virtually declared, that 'while diligence in good works should pervade the whole life, yet this would soon flag did it not receive fresh invigoration on the day of rest and meeting together before the Lord. Without the day of the Lord, the Church can never reach its aim of doing righteousness and justice.'[1] Such also is the instruction conveyed on the subject by that psalm which is entitled a Psalm-song for the Sabbath-day,[2] the main theme of which is the characteristic of the true Israelite as called to the meditation of God's work, and finding therein an incitement to perseverance in the duties of an upright and godly life. Such was to be specially his Sabbath employment; and the mere circumstance of a psalm having been indited to indicate this, besides conveying the instruction in question, incidentally furnishes a testimony to the religious meetings proper to the day, and the kind of exercises with which they should be accompanied.

THE FEAST OF THE PASSOVER.

This, in point of order, was the first of the annual feasts, and fitly stands next the weekly Sabbath. It was called the feast of unleavened bread, as well as of the passover, and especially when there was need for distinguishing between the sacrifice and the other parts of the solemnity.[3] It could be held only in the place where the altar and house of God were stationed, and all the males—with such females, of course, as could conveniently accompany them—were ordered to repair thither at the time appointed for its celebration. This time was the month Abib (literally the ear-month, when the corn was in the ear), the first month in the Jewish calendar, and usually corresponding with the time between the beginning and middle

[1] Hengs. as above, p. 60. [2] Ps. xcii. [3] Lev. xxiii. 5–8, etc.

of our April. The actual commencement, as in all the other Jewish months, was determined by the moon. On the tenth day of that month, each head of a household was required to separate a kid, or a lamb,—in later times apparently always the latter,—without blemish, and on the fourteenth to kill it toward the evening (literally between the evenings, or, as the phrase strictly means, between sunset and total darkness, but according to later Jewish usage, any time between three in the afternoon and sunset). The feast did not commence till the fifteenth day, or the time immediately after sunset on the fourteenth, though the sacrificial action with the lamb would usually take place before the close of the fourteenth. The blood, after the erection of the tabernacle, was given to the priests to be sprinkled upon the altar, which determined it to be a sacrifice; and indeed the Lord more than once calls it, by way of eminence, *My sacrifice*.[1] The body of the lamb was immediately roasted entire, none of its bones being allowed to be broken, nor its flesh to be boiled; if any portion should remain uneaten, to prevent it from seeing corruption, or being put to a common use, it was to be consumed with fire.

At the original institution the Israelites were commanded to eat the passover with their loins girt, their shoes on their feet, and their staff in their hand; but this appears to have been enjoined only in consideration of the circumstances in which they were then placed, as ready to take their departure from Egypt, and, like the sprinkling of the blood on the door-posts, seems afterwards to have been discontinued. The only permanent accompaniments of the feast appear to have been the unleavened bread and the bitter herbs with which the lamb was to be eaten. So strict was the prohibition regarding leaven, that they were ordered to make the most careful search for it in their several

[1] Ex. xxiii. 18, xxxiv. 25; see Ainsworth on the passages, also Rivet and Keil, Hengstenberg *Authentie*, ii. p. 372. This has never been denied except for some polemical reasons, as by Chemnitz, Calov, and some other Lutherans, in their controversies with the Catholics about the Supper, and by Socinians and Rationalists of later times, in their efforts to make void the doctrine of a vicarious atonement. In the present day, no one will scarcely attempt to establish for the passover a different character from that which he concedes to the other sacrifices by blood.

dwellings before the slaying of the paschal lamb; so that it might not be killed *upon* leaven (as the expression literally is in the passage Ex. xxxiv. 25), that there might be nothing of this about them at the time of the sacrifice. And the prohibition extended throughout the whole of the seven days during which the feast lasted. Finally, in addition to the daily offerings for the congregation, there was presented on each of the seven days a goat for a sin-offering, and two bullocks, one ram, and seven lambs for a burnt-offering, with meat and drink-offerings.

The feast was, in the first instance, of a commemorative character, being intended to keep in everlasting remembrance the execution of judgment upon Egypt by the slaying of the first-born, and the consequent liberation of Israel from the house of bondage. That was the birth-season of their existence as a people. It was the stretching out of Jehovah's arm to save them from destruction, and vindicate them to Himself as a peculiar treasure above all the nations of the earth. By mighty acts the Lord then did what He afterwards expressed when He said, 'I have formed thee, O Jacob; I have redeemed thee, O Israel: thou art mine.' Above all others, then, this event deserved to be embalmed in the hearts of the people, and held in everlasting remembrance.

But while thus instituted to commemorate the past, the ordinance of the passover at the same time pointed to the future. It did this partly in common with all other acts in which God executed judgment upon the adversary, and brought redemption to His people. For what Bacon said of history in general —'All history is prophecy'—holds with special application to such portions of it. They are the manifestations of God's character in His relation to His covenant people; and that character being unchangeably the same, He cannot but be inclined substantially to repeat for them in the future what He has done in the past. Hence we find the inspired writers, in the Psalms and elsewhere, when feeling their need of God's interposition in their behalf, constantly throwing themselves back upon what He had formerly done in avenging the enemies of His cause, and delivering it from adversity; assured that He who had so acted once, had in that given them a clear warrant to look for a

like procedure again. But another and still higher element of prophetical import mixed with that singular work of God, which gave rise to the institution of the passover. For the earthly relations then existing, and the operations of God in connection with them, were framed on purpose to represent and foreshadow corresponding but immensely superior ones, connected with the work and kingdom of Christ. And as all adverse power, though rising here to its most desperate and malignant working, was destined to be put down by Christ, that the salvation of His Church might be finally and for ever accomplished, so the redemption from the land of Egypt, with its ever recurring memorial, necessarily contained the germ and promise of what was to come; the lamb perpetually offered to commemorate the past, pointed the expecting eye of faith to the Lamb of God, one day to be slain for the yet unatoned sins of the world; and only when it could be said, 'Christ our passover has been sacrificed for us,' did the purpose of God, which lay enclosed as an embryo in the paschal institution, reach its proper culmination.

This twofold bearing runs also through the subordinate and accompanying arrangements. The lamb had to be prepared for food to those in whose behalf its blood was accepted, that the sacrifice, by which they were ransomed from destruction, might become the sustenance of a new, a ransomed life.[1] And for this purpose the lamb must be preserved entire, and roasted, so that it might not be served up to them in a mutilated form, nor have part of its substance wasted by being boiled in water. Itself whole and undivided, it was to be partaken of at one and the same time by entire households, and by an entire community, that all might realize their divine calling to the same life, and the oneness as well as completeness of the means by which it

[1] It was in this personal eating of the flesh by each household, rather than the killing of the victim, that the people exercised a priestly dignity at the annual celebration of the passover. At the original celebration, a separate priesthood had not yet been appointed, and so each head of a household did the whole. But afterwards the priests alone could sprinkle the blood, though the households still ate the flesh of the sacrifice. We mention this in qualification of the opinion of Philo, formerly quoted, which erroneously makes the mere killing a priestly act.

was procured and sustained. So also, in the higher things of Christ's work and kingdom, while He gave Himself unto death for sinners, and suffered the doom He voluntarily took upon Him amid the furious assaults of men and devils, yet a special providence secured that His body, after it had received the stroke of death, should be dealt with as a sacred thing, and be preserved free from mutilation or violence—the sign and token of its preciousness in the sight of the Father, and of the completeness of the redemption it had been given to provide.[1] But this Saviour, even in death whole and undivided, must also be received as such by His people. No more in their experience than in His own person, can He be divided. He is, in the fulness of His perfected redemption, the one bread of life; and by partaking of this in a simple and confiding faith,—thus, but no otherwise,—do sinners become in Him one bread and one body —possessors of His life, and fellow-heirs of His glory.[2]

The bitter herbs, with which the lamb was to be eaten, may possibly have borne respect to the affliction and bondage which the Israelites had endured in Egypt; on which account it is thought by many, both Jewish and Christian, commentators, to have been omitted in the later passages of the Pentateuch which refer to the ordinance. But we should rather regard them as pointing, at least chiefly, to that intermingling of sorrow and grief, amid which the soul enters into the fellowship of the life which is of God. That life itself, when actually established in the soul, is one of serene and elevated joy; but as it can only be entered on by the deep inworking of a sense of sin, and the crucifixion of nature's affections and lusts, there must be painful experiences in the way that leads to its possession. The Israelites were made conscious of this in the lower territory of a present life, when, at the very time that they were brought to the participation of the goodness and mercy of God, the judgment of Heaven was awakening all around the wail of sorrow, and they were obliged to flee in haste and for ever from a land in which they had found many natural delights. And in the higher region of Christ's everlasting kingdom, the same thing in principle is experienced by all who, through the godly sorrow that worketh repentance unto salvation, take up their cross and follow Jesus.

[1] John xix. 33, 37. [2] 1 Cor. x. 17; John vi. 43–57.

The putting away of the leaven, that there might be the use only of unleavened bread, may also be regarded as carrying some respect to the circumstances of the people at the first institution of the feast. And on this account it seems to be called 'the bread of affliction,'[1] because of the trembling haste and anguish of spirit amid which their departure was taken from Egypt. But there can be no doubt that it mainly pointed, as already shown in connection with the meat-offering, to holiness in heart and conduct, which became the ransomed people of the Lord —the uncorrupt sincerity and truth that should appear in all their behaviour. Hence, while the bitter herbs were only to be eaten with the lamb itself, the unleavened bread was to be used through the whole seven days of the feast,—the primary sabbatical circle, as a sign that the religious and moral purity which it imaged was to be their abiding and settled character. It taught in symbol what is now directly revealed, when it is declared that the end for which Christ died is, that He might redeem to Himself a people, who must put off the old man with his evil deeds, and be created anew after the image of God.

The only remaining part of the solemnity was the presentation to the Lord of a sheaf of barley, which took place on the second day of the feast, and was done by waving it before the Lord, accompanied by a burnt-offering, with its meat-offering,[2] expressive of that sense of sin, and renewed dedication of heart and life to God, which was proper to such a season. On this account, in part at least, the time for the celebration of the feast was fixed at a season when it was possible to obtain a few handfuls of ripening corn. The natural thus fitly corresponded with the spiritual. The religious presentation of the first ripe grain of the season was like presenting the whole crop to God, acknowledging it to be His property, and receiving it as under the signature of His hand. It thereby acquired throughout a sacred character; for 'if the first-fruits be holy, the lump is also holy.' The service bore respect to the consecration of the first-born at the original institution of the passover, and was therefore most appropriately connected with this ordinance. Those first-born, as previously noticed, represented the whole

[1] Deut. xvi. 3. [2] Lev. xxiii. 12.

people of Israel, and in their personal deliverance and future consecration all Israel were saved and sanctified to the Lord. So, after they had reached the inheritance for which all was done, there was the yearly presentation of the first of their increase to the Lord, in token of all being derived and held of Him; and as the passover-feast served as a perpetual renewal of their birth to the Lord, so the waving of the first sheaf was a sort of perpetual consecration of their substance to His glory. Whence, also, being thus connected with the very existence of the people in their redeemed condition, and with the first of their annual increase, the month on which the passover was celebrated was fitly made to stand at the commencement of the Jewish calendar. In Christian times, in like manner, everything may be said to date from the work of Christ in the flesh; everything in the history of the believer from his new birth in Christ to God. Till then he was dead, now he is alive in the Lord; and partaking of the life of Him who is the first-born among many brethren, he grows up to a meetness for the same blessed and glorious immortality.

THE FEAST OF WEEKS, PENTECOST.

This feast was appointed to be held at the distance of seven weeks complete, a week of weeks, from the second day of the passover, when the first ripe barley sheaf was presented—therefore on the fiftieth day after the former. The males were then again to repair to the house of God. And from the Greek word for fifty being *Pentecoste*, the feast itself in the New Testament, and in later times generally, came to be designated Pentecost. But its Bible name is rather that of Weeks, being determined by the complete cycle of weeks that followed the waving of the barley sheaf at the time of the passover, and forming the close of that period which stretched from the one solemnity to the other; whence it was frequently called by the ancient Jews *Atzereth*,[1] *i.e.* the closing or shutting up.

There are, however, two other names applied to it in the Pentateuch. In Ex. xxiii. 16 it is called 'the Feast of Harvest,' because it was kept at the close of the whole harvest,

[1] Josephus, iii. 10, 6, Asartha.

wheat as well as barley—the intervening weeks between it and the passover forming the season of harvest. And in the same passage, as again in Num. xxviii. 26, it is also called 'the Feast of the First-fruits,' because it was the occasion on which the Israelites were to present to God the first-fruits of their crop, as now actually realized and laid up for use. This was done by the high priest waving two loaves in the name of the whole congregation. But besides this, as they were enjoined to give 'the first of all the fruit of the earth to the Lord,' to whom it all properly belonged, it was ordered that at this feast they should bring these first-fruits along with them. The precise amount to be rendered of such was not fixed, but was left as a free-will offering to the piety of the individual.[1] The offering itself, however, was a matter of strict obligation; whence the precept of the wise man: 'Honour the Lord with thy substance, and with the first-fruits of thine increase.'[2] The form of confession and thanksgiving recorded in Deut. xxvi. was commonly used on such occasions.

In later times the feast is understood to have been held for an entire week, like the passover; and is often regarded as having been appointed to continue for the same period. But no time is specified in Scripture for its continuance, and as a holy solemnity it appears to have been limited to one day, when the same number and kind of offerings were presented as on each day of the Paschal Feast.[3] But as the people were specially required at this feast to extend their liberality to their poorer brethren, and to invite not only their servants, but also the widow, the orphan, the stranger, and the Levite, to share with them in the goodness which the Lord had bestowed on them,[4] it is obvious that a succession of days must have been required for its due celebration.

This feast has been very commonly viewed as at least partly intended to commemorate the giving of the law, which certainly took place within a very little of fifty days after the slaying of the passover—although the time cannot be determined to a day. But not a hint occurs of this in Scripture, nor is any trace to be found of it either in Philo or in Josephus. It was main-

[1] Deut. xvi. 10.
[2] Prov. iii. 9.
[3] Num. xxviii. 26-30.
[4] Deut. xvi. 10.

tained by Maimonides and one class of Rabbinical writers, but denied by Abarbanel and another class; and it seems somewhat strange that the opinion should so readily have found acceptance with so many Christian authors. The points of ascertained and real moment in connection with the feast are—(1.) Its reference to the second day of the passover, when the first barley sheaf was presented—the former being the commencement, the latter the completion, of the harvest period. Hence, all being now finished, and the year's provision ready to be used, the special offering here was, not of ripe corn, but of loaves, baked as usual with leaven, representing the whole staff of bread. In this case the fermenting property of leaven was not taken into account. But the loaves were not placed upon the altar, to which the prohibition about leaven strictly referred; they were simply waved before the Lord, and given to the priests. (2.) Then, secondly, there was the reference it bore to the week of weeks—the complete revolution of time, shut in on each hand by a stated solemnity, and thus marked off as a time peculiarly connected with God, a select season of divine working. Why should this season in particular have been so distinguished? Simply because it was the reaping time of the year. Canaan was in a peculiar sense God's land: the people were guests and sojourners with Him upon it; He was bound by the relation in which He stood to them (so long as they continued faithful in their allegiance to Him) to provide for their wants, and satisfy them with good things. The harvest was the season more especially for His doing this; it was His peculiar time of working in their behalf, when He crowned the year with His goodness, and laid up, as it were, in His storehouses what was required to furnish them with supplies, till the return of another season. Hence it was fitting that He should be acknowledged both at the beginning and ending of the period—that as the first of the ripening ears of corn, so the first of the baked loaves of bread, should be presented to Him—and that as guests well cared for, and plentifully furnished with the comforts of life, they should at the close come before the Lord to praise Him for His mercies, and give substantial expression to their gratitude, by sharing with His representatives a portion of their increase, and causing the poor and needy to sing for joy.

There are important lessons of instruction here for every age of the Church, in respect even to the sphere of the natural life. For as God still pours into the lot of His people of the bounties of His providence, the same regard to His hand, amid the operations by which this is accomplished, and the same grateful and liberal acknowledgment of it when the results have been obtained, which were required of the ancient Israelite, should now in substance be exercised by Christians. But looking to the higher things of grace and salvation, which alone form the antitype to the other, we are reminded by the arrangements of this feast of the two great seasons in the history of Christ's redemption—the one of working towards the provision of its blessings, the other of participation and enjoyment in what has been provided. The eventful period of our Lord's ministry on earth, with all its trials and triumphs, its perfect obedience to the will of the Father, and in doing and suffering, accomplishing whatever was needed for laying anew the foundation of man's peace with God—this was the peculiar season of divine working, during which the rich provisions of grace were, in a manner, brought to maturity, and reaped for the benefit of those who should be the heirs of salvation. Then, when this work of preparation was over, and the feast of fat things so long in prospect was now ready to be enjoyed, there came, after our Lord's ascension in glorified humanity, the actual dispensation to believing souls of the treasured good, through the free outpouring of the Holy Spirit. What day could be more fitly chosen for such a purpose than that of Pentecost? The Spirit was expressly promised and given for the purpose of taking of the things of Christ, and showing them to His people; in other words, to turn the riches of His purchased redemption from being a treasure laid up among the precious things of God, into a heritage of good actually possessed by His people, so that they might be able to rejoice, and call others to rejoice with them, in the goodness of His house. It was the day of the Church's first-fruits, and these were a pledge from the Spirit that nothing should be wanted to complete her full heritage of blessing.

THE FEAST OF TRUMPETS AND THE NEW MOONS.

We couple these together, for to a certain extent they were of the same description. Strictly speaking, the New Moons were not feasts, and have no place among the *moadeem* in the twenty-third chapter of Leviticus. They were not days of sacred rest, nor of holy convocations. But being the commencement of a new portion of time, and of that monthly revolution of time which might be said to rule the whole year, they were so far distinguished from other days, that the same special offerings were presented on them which were presented on the *moadeem*.[1] And they were further distinguished by the blowing of trumpets over the burnt-offerings.[2] This latter service brought them into a close connection with the Feast of Trumpets, which took place on one of them, and *was* a day of rest and holy convocation: it had its peculiar and distinctive characteristic, from the blowing of trumpets; and it is hence probable, that on it the blowing of these would both be continued longer, and made to give forth a louder sound than on other days. The feast so characterized took place on the first day of the seventh month, which fell about the latter end of September or the beginning of October; and though the people were not required to appear at the tent of meeting, yet, in token of the importance of the day, an additional series of offerings was presented, beside those appointed for the new moons in general.

There can be no doubt that the sacred use of the trumpet had its reason in the loud and stirring noise it emits. Hence it is described as a *cry* in Lev. xxv. 9 (the English word *sound* there is too feeble), which was to be heard throughout the whole land. The references to it in Scripture generally suggest the same idea.[3] On this account the sound of the trumpet is very commonly employed in Scripture as an image of the voice or word of God. The voice of God, and the voice of the trumpet on Mount Sinai, were heard together;[4] first the trumpet-sound as the symbol, then the reality. So also St. John heard the voice of the Lord as that of a trumpet;[5] and the sound of the

[1] Num. xxviii. 11–15. [2] Num. x. 10; Ps. lxxxi. 3.
[3] Zeph. i. 16; Isa. lviii. 1; Hos. viii. 1, etc.
[4] Ex. xix. 16, 18, 19. [5] Rev. i. 10, iv. 1.

trumpet is once and again spoken of as the harbinger of the Son of Man, when coming in power and great glory, to utter the almighty word which shall quicken the dead to life, and make all things new.[1] The sound of the trumpet, then, was a symbol of the majestic, omnipotent voice or word of God; but of course only in those things in which it was employed in respect to what God had to say to men. It might be used also as from man to God, or by the people as from one to another. In this case, it would be a call to a greater than the usual degree of alacrity and excitement in regard to the work and service of God. And such, probably, was the more peculiar design of the blowing of trumpets at the festivals generally, and especially at the festival of trumpets on the first day of the seventh month. That month was distinguished above all the other months of the year, for the sacred services to be performed in it: as noticed near the commencement of this section, it was emphatically the sacred month. For not only was its first day consecrated to sacred rest and spiritual employment, but the tenth was the great day of yearly atonement, when the high priest was permitted to sprinkle the mercy-seat with the blood of sacrifice, and the liveliest exhibition was given which the materials of the earthly sanctuary could afford of the salvation of Christ. And then on the fifteenth of the same month commenced the Feast of Tabernacles, which was intended to present a striking image of the glory that should follow, as the former of the humiliation and sufferings by which the salvation was accomplished. In perfect accordance with all this, not only is the feast named the Feast of Trumpets, but 'a memorial of blowing of trumpets,' a bringing to remembrance, or putting God, as it were, in mind of the great things by which He was to distinguish the month that was thus introduced; precisely as, when they went to war against an enemy that oppressed them, they were to blow the trumpet; and it is added, 'Ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.'[2]

[1] Matt. xxiv. 31; 1 Cor. xv. 52; 1 Thess. iv. 16.

[2] Num. x. 9. Most commonly by the Jews, and generally also by Christian writers, the Feast of Trumpets is called that of the New Year, viz. of the civil year, as distinguished from the sacred. But Bähr justly remarks, there is nothing in Old Testament Scripture of this twofold year, nor does

THE DAY OF ATONEMENT.

This day formed the most distinguishing solemnity of the seventh month, and indeed of the whole sacrificial ritual. But it has already been considered in another connection, to which we simply refer.—(Sec. 7.)

THE FEAST OF TABERNACLES.

This had all the marks of a great and solemn feast. The males were to repair for its celebration to the place where God might put His name; it was to be begun and ended by a day of holy convocation, and the last the eighth, an additional day, so that the whole reached a day beyond the feast of unleavened bread. It is sometimes called 'the Feast of Ingathering in the end of the year, when thou hast gathered in thy labours out of the field;'[1] for it took place immediately before the winter months, and after the labours, not only of the harvest, but also of the vintage and the fruit season generally, were past. The year might therefore, with an agricultural population like the Israelites, be then considered as tending towards its close; and the comparative leisure of the winter months being before them, they would have ample time for the celebration of the feast. But we remark in passing, that this feast, which began on the fifteenth of the seventh month, being spoken of as falling about the close of the year, is a clear enough proof how little, in the mind of the lawgiver, the Feast of Trumpets at the beginning of it had to do with a New Year.

The more distinctive appellation, however, of this feast was that of Tabernacles, or, as it should rather be, of *booths* (חַג הַסֻּכּוֹת), because during the continuance of the feast the people were to dwell in booths. A booth is not precisely the same as a tent or tabernacle, though the names are frequently interchanged. It properly means a slight, temporary dwelling, easily run up, and as easily taken down again—a house or shed for a day or two; such as Jacob made for his cattle in the

any record of it exist till after the Babylonish captivity. It is therefore quite arbitrary to regard this feast as pointing at all in such a direction.

[1] Ex. xxiii. 16; Deut. xvi. 13.

place which on that account was called Succoth (*booths*),[1] and Jonah, for himself, which was so slim and insufficient, that he was glad of the foliage of a gourd to cover him. Tents might also be called booths, as being habitations of a very imperfect description, light and moveable, speedily pitched, and easily transported, the proper domiciles of a yet unsettled and wandering population. In this respect they form a contrast to solid, fixed, and comfortable houses; as with the Rechabites, whose father commanded them not to build houses, but to dwell in tents;[2] and with the Israelites at large before, as compared with their condition after, they entered the promised land. There seems no necessity for pressing the matter further in regard to the use of booths at this feast; and for saying, with Bähr, that they were intended to recall the deprivations and troubles of the wilderness life; or with Keil, that respect was had in them rather to the gracious care and protection of God, while they were exposed to these. It is enough to say that the booth-like structures, which were to serve for tents in the feast, were symbols of the wilderness state, leaving all besides, which this was fitted to suggest, to be supplied.

The reason assigned for the ordinance in Scripture indicates so much, and no more: the people had to dwell in booths, 'that their generations might know that the Lord made the children of Israel to dwell in booths, when He brought them out of the land of Egypt.'[3] In this respect it was designed, in the first instance, to serve what may always be regarded as the immediate end of all commemorative religious institutions,—that, namely, of keeping properly alive the remembrance of the historical fact they refer to. In every case of this nature, it is of course understood that the fact itself be one of a primary and fundamental character, containing the germ of spiritual ideas vitally important for every age of the Church. Such certainly was the character of the period of Israelitish history, when the people were made to dwell in tents or booths after they had left the land of Egypt. It was, in a manner, the connecting link between their house of bondage on the one hand, and their inheritance of blessing on the other. Then especially did the Lord come near and reveal Himself to them,

[1] Gen. xxxiii. 17. [2] Jer. xxxv. 7. [3] Lev. xxiii. 43.

pitching His own tabernacle in the midst of theirs, communicating to them His law and testimony, and setting up the entire polity which was to continue unimpaired through succeeding ages. Hence the annual celebration of the Feast of Tabernacles was like a perpetual renewing of their religious youth; it was keeping in fresh recollection the time of their espousals, and re-enforcing upon their minds the views and feelings proper to that early and formative period of their history.—On this account we have no doubt it was that the Feast of Tabernacles was the time chosen, every seventh year, for reading the whole law to the people,[1] and not, as Bähr thinks, because it was the greatest feast, and the one most largely frequented. The law was given them in the wilderness on their way to the land of Canaan, as the law by which all their doings were to be regulated when they were settled in the land, and on the faithful observance of which their continued possession of it depended. So that nothing could be more appropriate, when commemorating the period and reviving the thoughts and feelings of their religious youth, than to have the law read in their hearing. But this shows, at the same time, that the Feast of Pentecost could not have been intended to commemorate the giving of the law; as in that case, unquestionably, the time of *its* celebration would rather have been chosen for the purpose.

Even in this point of view, there was a much closer connection between the wilderness-life, the booth-dwelling portion of Israel's history, than if it had formed the mere passage from Egypt to Canaan. But the same will appear still more, if we look to the bearing it had upon the personal preparation of Israel for the coming inheritance. It was not simply the time of God's manifesting His shepherd care and watchfulness toward them, guiding them through great and terrific dangers, and giving them such astonishing proofs of His goodness in the midst of these, as were sufficient to assure them in all time coming of His faithfulness and love. It was this, doubtless; but, at the same time, much more than this. While the whole period was strewed with such tokens of goodness from the hand of God, by which He sought to draw and allure the people to Himself, it was also the period emphatically of temptation and

[1] Deut. xxxi. 10–13.

trial, by which the Lord sought to winnow and sift their hearts into a state of meetness for the inheritance. Hence the words of Moses, Deut. viii. 2–5: 'Thou shalt remember all the way by which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or not. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord,' etc. This alternating process of want and supply, of great and appalling danger, ever ready to be met by sudden and extraordinary relief, was the grand testing process in their history, by which the latent evil in their bosoms was brought fully to light, that it might be condemned and purged out, and by which they were formed to that humble reliance on God's arm, and single-hearted devotedness to His fear, which alone could prepare them for taking possession of, and permanently occupying, the promised land. It proved in the issue too severe for by far the greater portion of the original congregation; or, in other words, the evil in their natures was too deeply rooted to be effectually purged out, even by such well-adjusted and skilfully applied means of purification; so that they could not be allowed to enter the promised land. But for those who did enter, and their posterity to latest generations, it was of the greatest moment to have kept perpetually alive upon their minds the peculiar dealing of God during that transition period of their history, in order to their clearly and distinctly realizing the connection between their continued enjoyment of the land, and the refined and elevated state, the lively faith, the binding love, the firm and devoted purpose, to which the training in the wilderness conducted. They must, in this respect, be perpetually connecting the present with the past—at the close of every season renewing their religious youth; as it was only by their entering into the spirit of that period, and making its moral results their own, that they had any warrant to look forward to another season of joy and plenty. For this high purpose, therefore, the feast was more especially instituted. And while the fulness of supply

and comfort amid which it was held, as contrasted with their formerly poor and unsettled condition, called them to rejoice, the solemn respect it bore to the desert-life taught them to rejoice with trembling; reminded them that their delights were all connected with a state of nearness to God, and fitness for His service and glory; and warned them, that if they forsook the arm of God, or looked to mere fleshly ease and carnal gratifications, they should inevitably forfeit all title to the goodly inheritance they possessed. Hence, also, when this actually came to be the case, when the design of this feast had utterly failed of its accomplishment, when Israel 'knew not that it was the Lord who gave her corn, and wine, and oil, and multiplied her silver and gold,' He resolved to send her again through the rough and sifting process of her youth: 'Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof. I will also cause all her mirth to cease, and I will destroy her vines and her fig-trees; and I will allure her, and bring her into the wilderness, and will speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope,' etc.[1] Not that the literal scenes were to be enacted over again; but that a like process of humiliation, trial, and improvement had to be undergone—the severe training first, and then the holy, earnest spirit of the past revived, that they might be fitted for being partakers of the goodness of the Lord.

This view of the nature and design of the feast, which we take to be the only scriptural one, sufficiently discovers the fallacy of those representations which would make the celebration of this feast to have been an occasion merely for carnal merriment, dancing, feasting, and revelry. When the people themselves became carnal, it would no doubt partake too much of that character; but such was by no means the manner in which God designed it to be kept. They were indeed to rejoice over all the goodness and mercy which the Lord had given them to experience; but their joy was still to be the joy of saints, and nothing was to be done or relished which might have the effect of weakening the graces of a divine life, or disturbing their fellowship with God. It is no doubt in connec-

[1] Hos. ii. 8–15; comp. Ezek. xx.

tion with the joy that was to characterize the feast, and as symbolical of it, that branches of palms and other trees were to be taken (whether in their hands or on their booths, is not said).[1] Having taken these, they were to 'rejoice before the Lord,'—the joy having respect more immediately to the gathered produce of the year, and more remotely to the abundance of Canaan, as contrasted with the barrenness of the desert. The palm-tree was specially selected, most probably from having the richest foliage, and thus presenting the fittest symbol of joy. The history of our Lord shows how naturally the people associated the palm leaf with joy.[2]

In regard to the mode of celebrating the feast, beside the dwelling in booths there was a great peculiarity in the offerings to be presented. The sin-offering was the same as on the other feast-days, a single goat; but for the burnt-offering the rams and lambs were double the usual number, two and fourteen instead of one and seven; while, in place of the two young bullocks of other days, there were to be in all, during the seven days of the feast, seventy, and these so divided, that on the last day there were to be seven, eight on the day preceding, and so on up to thirteen, the number offered on the first day of the feast. The eighth day did not properly belong to the feast, but was rather a solemn winding-up of the whole feast-season: the offerings for it, therefore, were much of the usual description. But for those peculiarities in the offerings properly connected with this feast—the double number of one kind, and the constant and regular decrease in another, till they reached the number of seven—we are still without any very satisfactory reason. The greater number may possibly be accounted for by the occasion of the feast, as intended to mark the grateful sense of the people for the Lord's goodness, after having reached not only Canaan, but the close of another year of its plentiful increase in all natural delights. We make no account of its being called in a passage often quoted from Plutarch,[3] 'the greatest of the Jewish feasts,' as also by Philo, Josephus, and most of the Rabbins; for there is no ground in Scripture for making it in itself greater than the passover, and in deep solemnity both of them fell below the day of atonement. The other

[1] Lev. xxiii. 40. [2] John xii. 12. [3] *Sympos.* i. 4, 5.

point is more obscure. That some stress was intended to be laid on the whole number seventy, ten times seven, the two most sacred and complete numbers, is probable. But the gradual diminution till seven is reached, remains a sacred enigma. The views of the Rabbins are mere conjectures, most of them frivolous and nonsensical. To see in it, with Bähr, a reference to the waning moon, is entirely fanciful; nor is it less so to understand it, with the greater part of the elder typologists, of the gradual ceasing of animal sacrifice, for there should then have been none on the last day, or at most one, whereas there were still seven—the very symbol of the covenant. We might rather regard it as intended to signalize this covenant, as designed to impress upon the people the conviction that, however their blessings might increase, and however many their grateful oblations might be, yet they must still settle and rest in the covenant, as that with which all their privileges and hopes were bound up. But we can scarcely venture to present this as a satisfactory explanation. We only mention further regarding the observance of the feast, that several things were added in later times, and, in particular, the practice of drawing water from the fountain of Siloam, and pouring it on the sacrifice, together with wine, amid shouts of joy, and every manifestation of exuberant delight. This appears to have been done, however, only during the seven days of the feast, not on the eighth or last, as is commonly represented.[1] And if our Lord, in John vii. 37, when He said, on the last, the great day of the feast, 'If any man thirst, let him come unto me and drink,' made any reference to the libations connected with the feast, it must have been to what had taken place on the previous days, and of which there was a marked absence on this last day. Taking advantage of the cessation, He intimated that in Him the reality was to be found of the symbolical service that had been performed with such demonstrations of joy on the preceding days.

The Israelites, in their outward history, were a collective type of the real children of God; and therefore in this feast, which brought the beginnings and the endings of their history together, we naturally look for a condensed representation of a

[1] See Winer's *Real-wört.* on the Feast; also Lightfoot, *Hor. Heb. Ev. Joh.* vii. 37.

spiritual life, whether in individuals or in the Church at large. We see its antitype first of all, and without its imperfections, in the man Christ Jesus,—who also was led up, after an obscure and troubled youth, into a literal wilderness to be tempted forty days, a day for a year, that the people might the more readily identify Him with the true Israel; and when Satan could find nothing in Him, so that He was proved to be fitted for accomplishing the work of God, and casting out the wicked one from his usurped dominion, He came forth to prosecute His high calling as the Redeemer of mankind. In this great work, too, the beginning and the end meet together, and are united by a bond of closest intimacy. The sufferings necessarily go before, and lay the foundation for the glory. Jesus must personally triumph over sin and death, before He can receive the kingdom from the Father, or be prepared to wield the sceptre of its government, and enjoy with His people the riches of its fulness. And therefore, even now, when He has entered on His glory, to show the bond of connection between the one and the other, He still presents Himself as 'the Lamb that was slain,' and receives the adorations of His people, as having, by His obedience unto death, redeemed them from sin, and made them kings and priests unto God.[1]

With a still closer resemblance to the type, because with a greater similarity of condition in the persons respectively concerned, is the spiritual import of the feast to be realized in the case of all genuine believers. And on this account the prophet Zechariah, when speaking of what is to take place after the final overthrow of the Church's enemies, represents all her members as going up to Jerusalem to keep the Feast of Tabernacles.[2] She shall then rejoice in the fulness of her purchased and redeemed inheritance, and have her experiences of heavenly enjoyment heightened and enhanced by the remembrance of the past tribulation and conflict. Now she is passing through the wilderness; it is her period of trial and probation; she must be sifted and prepared for her final destiny, by constant alternations of fear and hope, of danger and deliverance, of difficulties and conquests. By these she must be reminded of her own weakness and insufficiency, her proneness to be overcome of

[1] Rev. v. 6–10. [2] Ch. xiv. 16.

evil, and the dependence necessary to be maintained on the word and promises of God; the dross must be gradually purged out, and the pure gold of the divine life refined and polished for the kingdom of glory. Then shall she ever hold with her Divine Head a feast of tabernacles, rejoicing in His presence, satisfied with His fulness; and so far from grudging on account of the trials and difficulties of the way, rather reflecting on them with thankfulness, because seeing in them the course of discipline that was needed for the fulfilment of her final destiny. The blessed company in Rev. vii., clothed in white robes, and with palms in their hands, representatives of a redeemed and triumphant Church, are the final antitypes of the Israelites keeping the Feast of Tabernacles.

THE SABBATICAL YEAR.

The appointment of a sabbatical year does not strictly belong to the stated festivals, nor is it included among these in the 23d chapter of Leviticus; but it was very closely related to them, and in some respects had the same purposes to serve. It is hence called by the name *moed*, festival, in Deut. xxxi. 10. The principal law on the subject is given in Lev. xxv. 1–7. There it is enjoined, that after the children of Israel came into possession of the land of Canaan, they were to allow it every seventh year an entire season of rest. The land was to be untilled—a promise being also given of such plenty on the sixth year as would render the people independent of a harvest on the seventh. They might enjoy a year's respite from their toils, and yet be no losers in their worldly condition. But as there would still be a certain return yielded from the fruit-trees and the ground, so whatever grew spontaneously was to be used, partly indeed by the owner, but by him in common with the poor and the stranger that might sojourn among them. And along with this freedom to the humbler classes of the community, there was also ordained, by a subsequent law,[1] a release from all personal bondage and a cancelling of debts. The name given to this year, 'a Sabbath of rest,' and 'a Sabbath to the Lord,' alone denotes its close connection with the weekly Sab-

[1] Deut. xv.

bath; and this was further confirmed by the promise of a larger increase than usual on the sixth year, corresponding to the double portion of manna that fell on the sixth day in the wilderness. On account of this connection and resemblance, Calvin has assigned it (in his *Commentary*), as one of the reasons of the appointment, that 'God wished the observance of the Sabbath to be inscribed upon all the creatures, so that wherever the Jews turned their eyes, they might have it forced on their notice.'

The sacredness of the rest during this year was more especially indicated by the prescription, that the whole law should be read at the Feast of Tabernacles. Such a prescription indicated something more than that provision should be made for this purpose at the feast; for that might have been done, so far as the necessary time was concerned, any year. It must rather have been designed to teach the Israelites, that the year, as a whole, should be much devoted to the meditation of the law, and engaging in exercises of devotion. If they entered, as they should have done, into the divine appointment, the release from ordinary work would be gladly taken as an opportunity to direct the mind more to divine things, to be more frequent in conversing with each other upon the history of God's dealings, and to see to it that anything which appeared to be at variance with the divine requirements might be rectified. How much, too, would the periodical return of such a season tend to impress upon all ranks and classes of the people the important truth, that the land, with every plant and creature in it, was the Lord's! Nor could it be less fitted to impress upon the richer members of the community the image of God's beneficence and tender consideration of the poor and needy. Such an institution was utterly opposed to the niggardly and selfish spirit which would mind only its own things, and would grind the face of the poor with hard exactions or oppressive toil, in order to gratify some worldly desires. No one could imbibe the spirit of the institution without being as distinguished for his humanity and justice toward his fellow-men, as for his piety toward God.

It may possibly be thought that the encouragement given to idleness by such a long cessation from the ordinary labours of the field, would be apt to counterbalance the advantages

arising from the ordinance. The cessation, however, could only be comparative, not absolute; and each day would still present certain calls for labour in the management of household affairs, the superintendence or care of the cattle, the husbanding of the provisions laid up from preceding years, and the execution, perhaps, of improvements and repairs. The appointment was abused, if it was turned to an occasion for begetting habits of idleness. But the solemn pause which it created in the common occupations and business of life — the arrest it laid on men's selfish and worldly dispositions—and the call it addressed to them to cultivate the graces of a pious, charitable, and beneficent life,—these things conveyed to the Israelites, and they convey still to the Church of God (though the outward ordinance has ceased), salutary lessons, which in some form or another must have due regard paid to them, if the interest of God is to prosper in the world.

THE YEAR OF JUBILEE.

This institution stood in the closest relation to the sabbatical year, and may be regarded as an intensified form of the other. It was appointed that when seven weeks of years had run their course, this great Sabbath-year, the year of jubilee, should come; when not only, as in the ordinary sabbatical year, the land should be allowed to rest, the fruit-trees to grow unpruned, and debts to be cancelled, but also every personal bond should be broken, every alienated possession restored to its proper owner, and a general restitution should take place.[1] The sabbatical idea, as involving a participation in the perfect order and peaceful rest of God, rose here, so far as social arrangements were concerned, to its proper consummation; it could ascend no higher in the present imperfect state of things, nor accomplish any more. Its object was one of deliverance—deliverance from trouble, grievance, and oppression,—a restitution to order and repose, so that the face of nature and the aspect of society might reflect somewhat of the equable, brotherly, well-ordered condition of the heavenly world. As such it fitly began, not at the usual commencement of the year, but on the

[1] Lev. xxv. 9 sq.

day after the yearly atonement, in the seventh month, when the sins of the people in all their transgressions were (symbolically) atoned for and forgiven by God,—when all, in a manner, being set right between them and God, it became them to see that everything was also set right between one person and another. It implied, however, that Canaan was not the region of bliss in which the desire of the righteous was to find its proper satisfaction, but only an imperfect type and shadow of what should actually possess that character. It implied that there was so much of an adverse character in the hearts of the people and the state of society, as to be ever unsettling the foundations which God had fixed; whence times of restoration must perpetually come round to check the downward tendency of things, to rectify the disorders which were ever rising into notice, and especially to maintain and exhibit the principle, that every one entitled to dwell with God was also entitled to share in His inheritance of blessing (ver. 23).

Happy had it been for Israel if he had heartily fallen in with these restorative sabbatical institutions. But they struck too powerfully against the current of human depravity, and drew too largely upon the faith of the people, to be properly observed. Considered in respect to the people generally, there is but too much reason to believe that the breach of the law here was greatly more common than the observance; since the seventy years' desolation of the Babylonish exile is represented as a paying of the long arrears due to the land for the want of its sabbatical repose.[1] The promise, however, contained in this year of jubilee for the Church and people of God, cannot ultimately fail. A presage and earnest of its complete fulfilment was given in the work of Christ, when at the very outset He declared that He was anointed to preach good tidings to the poor, to proclaim liberty to the captives, and the opening of the prison to them that are bound—to proclaim the acceptable year of the Lord. But it is from His finished work of reconciliation on the cross, from the great day of atonement, that the commencement of the proclamation properly dates, respecting the world's coming jubilee. Sin still causes innumerable troubles and sorrows. Even in the best governed states, the

[1] 2 Chron. xxxvi. 21: 'Until the land had fulfilled her Sabbaths.'

true order of absolute righteousness and peace is to be found only in scattered fragments or occasional examples. Darkness and corruption are everywhere contending for the mastery; but the truth shall certainly prevail. The prince of this world shall be finally cast out; and amid the manifested power and glory of God all evil shall be quelled, and sorrow and sighing shall for ever flee away. Then shall the joyful anthem be sung, 'Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord: for He cometh to judge the earth; He shall judge the world with righteousness, and His people with His truth.'

CHAPTER FOURTH.

HISTORICAL DEVELOPMENTS.

In the course of the preceding discussions we have so often had occasion to refer to the greater events in Israelitish history, that it would be alike needless and unprofitable, as regards our present object, to go at any length into the consideration of its particular parts. It will be enough to take a brief survey of the more prominent points connected with the state of the covenant people, while under the law and the promises. And we shall do so under two leading divisions,—the one having respect to their actual settlement in the land of Canaan, and the other to their subsequent condition, as placed under the Theocratic constitution, with its peculiar privileges and obligations of duty. The two subjects together will afford opportunities for meeting various objections against the history of the Old Testament, and also for exhibiting the distinctive excellences of its economy, and the gradual preparation made by its actual working for the kingdom of Christ.

SECTION FIRST.

THE CONQUEST OF CANAAN.

The conquest and actual possession of Canaan by the children of Israel, both in point of time and importance, deserves the first place. The possession of that land formed one of the most prominent provisions in the Abrahamic covenant; and as matters actually stood when the fulfilment came to be accomplished, the possession could be made good only by the over-

throw and destruction of the original inhabitants. This mode of entrance on the possession has been often denounced by infidel writers as cruel and unjust, and has not unfrequently met with a lame defence from the advocates of a divine revelation. Even heathen morality is said to have been offended at it; and we learn from Augustine,[1] that the ancient sect of the Manichæans, who were more Pagan than Christian in their sentiments, placed it among 'the many cruel things which Moses did and commanded,' and which went to prove, according to their view, that the God of the Old Testament could not be the God of the New. All the leading abettors of infidelity in this country—Tindal, Morgan, Chubb, Bolingbroke, Paine—have decried it as the highest enormity; and Bolingbroke, in his usual style, did not scruple to denounce the man 'as worse even than an atheist, who would impute it to the Supreme Being.' Voltaire and the other infidels, with their allies the neologians on the Continent, have not been behind their brethren here in the severity of their condemnation and the plentifulness of their abuse. And it would even seem as if the more learned portion of the Jews themselves had been averse to undertake the defence of the transaction in its naked and scriptural form, as we find their elder Rabbinical writers attempting to soften down the rugged features of the narrative, by affirming that 'Joshua sent three letters to the land of the Canaanites before the Israelites invaded it; or rather, he proposed three things to them by letters: that those who preferred flight might escape; that those who wished for peace might enter into covenant; and that such as were for war might take up arms.'[2]

This apparently more humane and agreeable view of the transaction has been substantially adopted by many Christian writers,—among others, by Selden, Patrick, Graves,—who conceive that the execution of judgment upon the Canaanites was only designed to take effect in case of their refusing to surrender, and their obstinate adherence to idolatry; but that in every case peace was to be offered to them on the ground of their acknowledging the God of Israel, and submitting to the

[1] *Contra Faustum*, lib. xxii. 92.

[2] Nachman, as quoted by Selden, *de Jure Nat.*, etc., lib. vi. c. 13.

sway of their conquerors. The sacred narrative, however, contains nothing to warrant such a supposition. Indeed, the supposition is made in despite of an express line of demarcation on that very point, drawn between the Canaanites and the surrounding nations. To the latter only were the Israelites allowed to offer terms of peace: 'But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them.'[1] And as they were not permitted to propose terms of peace, so neither were they at liberty to accept of articles of agreement: 'Take heed to thyself, lest thou make a covenant with the inhabitants of the land;' 'they shall not dwell in thy land, lest they make thee sin against me.'[2] Such explicit commands manifestly did not contemplate any plans of reconciliation, and left no alternative to the Israelites but to destroy. According to the view of Scripture, the inhabitants of Canaan were in the condition of persons placed under the *cherem* or ban of Heaven,—that is, devoted to God by a solemn appointment to destruction, as no otherwise capable of being rendered subservient to the divine glory. The part assigned to the Israelites was simply to execute the final sentence as now irrevocably passed against them; and in so far as they failed to do so, it is charged upon them as their sin; and their failure was converted into a judgment on themselves,—a judgment that involved them in many troubles and calamities during the earlier period of their residence in Canaan.[3]

Another series of attempts has been made to soften the alleged harshness and severity of the divine command in reference to the Canaanites, by asserting for the Israelites some kind of prior right to the possession of the country. A Jewish tradition, espoused with this view by many of the Fathers, claims the land of Canaan for the seed of Abraham, as their destined share of the allotted earth in the distribution made by Noah of its different regions among his descendants. Michaelis, justly rejecting this distribution as a fable, holds, notwithstanding, that Canaan was originally a tract of country that belonged to Hebrew herdsmen; that other tribes gradually en-

[1] Deut. xx. 16, 17. [2] Ex. xxiii. 33, xxxiv. 12. [3] Judg. ii. 1-5.

croached upon and usurped their possessions, taking advantage of the temporary descent of Israel into Egypt to appropriate the whole; and that the seed of Abraham were hence perfectly justified in vindicating their right anew, when they had the power, and expelling the intruders sword in hand. This opinion has found many abettors in Germany, and quite recently has been supported by Ewald and Jahn; though the original right of the Israelites is now commonly held to have reached only to the pastoral portions of the territory. A more baseless theory, however, never was constructed. Scripture is entirely silent respecting such a claim on the part of the Israelites. But there is more than its silence to condemn the theory; for at the very first appearance of the chosen family on the ground of Palestine, it is expressly stated that 'the Canaanite was then in the land;'[1] and in it not merely as a wandering shepherd or temporary occupant, but as its settled and rightful possessor, to whom Abraham and his immediate descendants stood in the relation of sojourners. Hence the promise given to Abraham was, that he and his seed should get for an everlasting possession 'the land wherein he was a stranger.' The testimony of Scripture is quite uniform on the two points —that Canaan, as an inheritance, was bestowed as the free gift of God on the seed of Abraham, and that the gift was to be made good by a forcible dispossession of the original occupants of the land.

It is plain, therefore, that according to the representations of Scripture, the family of Abraham had no natural right to the inheritance of Canaan. Nor would it be hard to prove that such false attempts to smooth down the inspired narrative, and adapt it to the refinement of modern taste, instead of diminishing, really aggravate, the difficulties attending it; that if in one respect they seem to bring the transaction into closer agreement with Christian principle, they place it, in another, at a much greater and absolutely irreconcilable distance. For, on the supposition that the posterity of Abraham were the original possessors, why should God have kept them for an entire succession of generations at a distance from the region, making their right—if they ever had any—virtually to expire,

[1] Gen. xii. 6.

and rendering it capable of vindication no otherwise than by force of arms? Surely, on any ground of righteous principle, a right at best so questionable in its origin, and so long suffered to fall into abeyance, ought rather to have been formally abandoned, than pressed at the expense of so much blood and desolation. And if the situation of the Canaanites had been such as to admit of terms of peace being proposed to them, then the decree of their extermination must have been in contrariety with the great principles of truth and righteousness.

It will never be by such methods of defence that the objections of the infidel to this part of the divine procedure can be successfully met, or, what is more important, that the God of the Old Testament can be shown to be the same, in character and working, with the God of the New. There will still be room for the sneer of Gibbon, that the accounts of the wars commanded by Joshua 'are read with more awe than satisfaction by the pious Christians of the present age.'[1] On the contrary, we affirm that, if contemplated in the broad and comprehensive light in which Scripture itself presents them to our view, they may be read with satisfaction, though certainly not without awe; that there is not an essential element belonging to them, which does not equally enter into the principles of the Gospel dispensation; and that any difference which may here present itself between the Old and the New is, as in all other cases, a difference merely in form, but founded upon an essential agreement. This will appear whether it is viewed in respect to the Canaanites, to the Israelites, or to the times of the Gospel dispensation.

1. Viewed, first of all, in respect to the Canaanites as the execution of deserved judgment on their sins (in which light Scripture uniformly represents it, so far as *they* are concerned), there is nothing in it to offend the feelings of any well-constituted Christian mind. From the beginning to the end of the Bible, God appears as the righteous Judge and avenger of sin, and does so not unfrequently by the infliction of fearful things in righteousness. If we can contemplate Him bringing on the cities of the plain the vengeance of eternal fire, because their sins had waxed great and were come up to heaven; or, at a

[1] *History*, c. 50.

later period, even in Gospel times, can reflect how the wrath was made to fall on the Jewish nation to the uttermost; or, finally, can think of impenitent sinners being appointed, in the world to come, to the lake that burneth with fire and brimstone for ever and ever;—if we can contemplate such things entering into the administration of God, without any disturbance to our convictions that the Judge of all the earth does only what is right, it were surely unreasonable to complain of the severities exercised on the foul inhabitants of Canaan. Their abominations were of a kind that might be said emphatically to cry to Heaven—such idolatrous rites as tended to defile their very consciences, and the habitual practice of pollutions which were a disgrace to humanity. The land is represented as incapable of bearing any longer the mass of defilements which overspread it, as even 'vomiting out its inhabitants;' and 'therefore,' it is added, 'the Lord visited their iniquity upon them.'[1] Nor was this vengeance taken on them summarily: the time of judgment was preceded by a long season of forbearance, during which they were plied with many calls to repentance. So early as the age of Abraham, the Lord manifested Himself toward them both in the way of judgment and of mercy,—of judgment, by the awful destruction of Sodom and Gomorrah, cutting off the most infected portion, that the rest might fear, and turn from their evil ways; of mercy, by raising up in the midst of them such eminent saints as Abraham and Melchizedek. That period, and the one immediately succeeding, was peculiarly the day of their merciful visitation. But they knew it not; and so, according to God's usual method of dealing, He gradually removed the candlestick out of its place—withdrew His witnesses to another region, in consequence of which the darkness continually deepened, and the iniquity of the people at last became full. Then only was it that the cloud of divine wrath began to threaten them with overwhelming destruction—not, however, even then, without giving awful indications of its approach by the wonders wrought in Egypt and at the Red Sea, and again hanging long in suspense during the forty years' sojourn in the wilderness, as if waiting till further space had been given for repentance. But as all proved in vain, mercy at length gave

[1] Lev. xviii. 25.

place to judgment, according to the principle common alike to all dispensations: 'He that, being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy;' and, 'Where the carcase is, there will the eagles be gathered together.' In plain terms, whenever iniquity has reached its last stage, the judgment of Heaven is at hand. This principle was as strikingly exemplified in the case of the Jews after our Lord's appearing, as in the case of these Canaanites before. In the parables of the barren fig-tree and the wicked husbandmen in the vineyard, the same place is assigned it in the Christian dispensation which it formerly held in the Jewish. And in the experience of all who, despite of merciful invitations and solemn threatenings, perish from the way of life, it must find an attestation so much more appalling than the one now referred to, as a lost eternity exceeds in evil the direst calamities of time. In fine, the very same may be said of the objections brought against the destruction of the Canaanites, which was said by Richard Baxter of many of the controversies started in his day: 'The true root of all the difference is, whether there be a God and a life to come.' Grant only a moral government and a time of retribution, and such cases as those under consideration become not only just, but necessary.

2. Again, let the judgment executed upon the Canaanites be viewed in respect to the instruments employed in enforcing it—the Israelites—and in this aspect also nothing will be found in it at variance with the great principles of truth and righteousness. The Canaanites, it is to be understood, in this view of the matter, deserved destruction, and were actually doomed to it by a divine sentence. But must not the execution of such a sentence by the hand of the Israelites have tended to produce a hardening effect upon the minds of the conquerors? Was it not fitted to lead them to regard themselves as the appointed executors of Heaven's vengeance, wherever they themselves might deem this to be due, and to render their example a most dangerous precedent for every wild enthusiast who might choose to allege a commission from Heaven to pillage and destroy his fellow-men? Charges of this description have not unfrequently been advanced; but they evidently proceed on the tacit assumption that there was in reality no doom of Heaven pronounced

against the Canaanites, and no special commission given to the Israelites to execute it—thus ignoring one part of the sacred narrative for the purpose of throwing discredit on another. Or it is implied that God must be debarred from carrying on His administration in such a way as may best suit the ends of divine wisdom, because human fraud or folly may take encouragement from thence to practise an unwarranted and improper imitation. Thoughts of this description carry their own refutation along with them. The commission given to the Israelites was limited to the one task of sweeping the land of Canaan of its original occupants. But this manifestly conferred on them no right to deal out the same measure of severity to others; and so far from creating a thirst for human blood, in cases where they had no authority to shed it, they even fainted in fulfilling their commission to extirpate the people of Canaan. This, however, is only the negative side of the question; and viewed in another and more positive aspect, the employment of the Israelites to execute this work of judgment was eminently calculated to produce a salutary impression upon their minds, and to promote the ends for which the judgment was appointed. For what could be conceived so thoroughly fitted to implant in their hearts an abiding conviction of the evil of idolatry and its foul abominations—to convert their abhorrence of these into a national, permanent characteristic—as their being obliged to enter on their settled inheritance by a terrible infliction of judgment upon its former occupants for polluting it with such enormities? Thus the very foundations of their national existence raised a solemn warning against defection from the pure worship of God; and the visitation of divine wrath against the ungodliness of men accomplished by their own hands, and interwoven with the records of their history at its most eventful period, stood as a perpetual witness against them, if they should ever turn aside to folly. Happy had it been for them, if they had been as careful to remember the lesson as God was to have it suitably impressed upon their minds.

3. But the propriety and even moral necessity of the course pursued become manifest, when we view the proceeding in its typical bearing—the respect it had to Gospel times. There were reasons, as we have seen, connected with the Canaanites

themselves and the surrounding nations, sufficient to justify the whole that was done; but we cannot see the entire design of it, or even perceive its leading object, without looking further, and connecting it with the higher purposes of God respecting His kingdom among men. What He sought in Canaan was an inheritance,—a place of rest and blessing for His people, but still only a temporary inheritance, and as such a type and pledge of that final rest which remains for the people of God. All, therefore, had to be arranged concerning the one, so as fitly to represent and image the higher and more important things which belong to the other; that the past and the temporary might serve as a mirror in which to foreshadow the future and abiding; and that the principles of God's dealing toward His Church might be seen to be essentially the same, whether displayed on the theatre of present or of eternal realities. It was partly at least, on this account, that the place chosen for the inheritance of Israel was allowed, in the first instance, to become in a peculiar sense the region of pollution,—a region that required to be sanctified by an act of divine judgment upon its corrupt possessors, and thereby fitted for becoming the home and heritage of saints. In this way alone could the things done concerning it shadow forth and prepare for the final possession of a glorified world,—an inheritance which also needs to be redeemed from the powers of darkness that meanwhile overspread it with their corruptions, and which must be sanctified by terrible acts of judgment upon their ungodliness, before it can become the meet abode of saints in glory. The spirit of antichrist must be judged and cast out; Babylon, the mother of abominations, which has made the earth drunk with the wine of her fornications, must come in remembrance before God, and receive the due reward of her sins; so that woes of judgment and executions of vengeance must precede the Church's occupation of her purchased inheritance, similar in kind to those which put Israel in possession of the land of Canaan. What, indeed, are the scenes presented to our view in the concluding chapters of Revelation, but an expansion to the affairs of a world, and the destinies of a coming eternity, of those which we find depicted in the wars of Joshua? In these awful scenes we behold, on the one hand, the Captain of Salvation, of whom

Joshua was but an imperfect type, going forth to victory with the company of a redeemed and elect Church, supported by the word of God, and the resistless artillery of heaven; while, on the other hand, we see the doomed enemies of God and the Church long borne with, but now at last delivered to judgment —the wrath falling on them to the uttermost,—and, when the world has been finally relieved of their abominations, the new heavens and the new earth rising into view, where righteousness, pure and undefiled, is to have its perennial habitation.

We have said that the work of judgment in the one case was similar in kind to what shall be executed in the other; but we should couple with this the qualification, that it may be very different in form. It both may and should be expected to possess less of an external or compulsory character, according to the general change that has taken place in the spirit of the divine economy. Outward visitations of evil may, no doubt, still be looked for, upon such as act a hostile part toward the kingdom of Christ; yet not by any means to the same extent as in former times. Christ's own personal conquest over evil has struck in this respect a higher key for future conflicts with the adversary,—a conquest effected not by external violence, but by the exhibition of truth and righteousness putting to shame the adherents of falsehood and corruption. Conquests of this kind should now be regarded as the proper counterpart to those of the earlier dispensation. And while the Church has still, as she had in the days of Joshua, a two-edged sword in her hand to execute vengeance on the heathen,[1] the noblest vengeance she can execute, and the only vengeance she should seek to execute, is that of destroying the heathen element in their condition by the sword of the Spirit, and turning an antagonistic into a friendly position.

If such views of Israel's conquest and occupation of the land of Canaan are just, the more striking and peculiar facts connected with it admit of an easy and natural explanation. The administration, for example, of the rite of circumcision to the whole adult population was most fitly done before they formally entered on the work;[2] as it is never more necessary for the Lord's people to be in the full enjoyment of the privileges of a

[1] Ps. cxlix. 6. [2] Josh. v. 2-9.

saved condition, and in a state of greater nearness to Himself, than when they are proceeding in His name to rebuke and punish iniquity. The work given Israel to do in this respect was emphatically a work of God, bearing on it the impress alike of His greatness and His holiness. And both a living faith and a sanctified heart were needed, on the part of Israel, to fulfil what was required of them. On this account special supports were given to faith in the miracles wrought by God at the commencement of the work, in the separation of the waters of the river and the falling of the walls of Jericho, as afterwards in the extraordinary prolongation of the day at the request of Joshua; showing it was God's work rather than their own they were accomplishing, and that His power was singularly exerted in their behalf. And not only in the charges given to Joshua regarding his careful meditation of the law of God, and punctual observance of all that was commanded in it; but also, and more particularly, in the discomfiture appointed on account of the sin of Achan, was the necessity forcibly impressed upon the people of the maintenance of holiness: they were made to feel the inseparable connection between being themselves faithful to God, and having power to prevail. It served also impressively to teach them their unity as a people, and how the holiness which they were bound collectively to maintain, must be individual, in order that it might be national. Nor was the instruction disregarded by the immediate agents in the work of judgment. They cast out from among them the sin that was discovered in Achan; and, at a later period, their jealousy regarding the tribes on the other side of Jordan, lest they would separate themselves from the one altar and commonwealth of Israel, and the protestations of allegiance to God which Joshua made before his death, and they again to him, clearly showed that much of the spirit of faith and holiness rested upon that generation. In them the covenant found, in no small degree, a faithful representation, as well in regard to its requirements of duty, as to its promises of grace and blessing.

SECTION SECOND.

THE THEORY, WORKING, AND DEVELOPMENT OF THE JEWISH THEOCRACY.

THE term *theocracy*, as used to indicate a specific form of government that has found a place among the politics of nations, belongs exclusively to the Jewish people: the term itself had to be invented by their historian Josephus, to express what peculiarly distinguished their national polity from that of any other people who had figured in the history of the world. 'There are,' says he,[1] 'endless differences, in respect to individual nations and laws among mankind, which may be briefly reduced under the following heads: for some have committed the power of civil administration to monarchies, others to the sway of a few (oligarchies), others again to the body of the people (democracies); but our lawgiver, making account of none of these, proclaimed a *theocracy* as the form of government, ascribing to God alone the authority and the power.' In drawing this contrast between his own and other nations, the Jewish historian, beyond doubt, intended to prefer a claim to special honour and distinction for his people. He pointed to their theocratic polity as an evident proof of superior insight on the part of their great legislator, and the ground of distinguished excellence in the community. He did so more especially on this account, that by such a constitution 'Moses did not make religion a part of virtue, but he considered and ordained other virtues to be parts of religion;' that is, he elevated all to the religious sphere, gave to men's studies and actions generally 'a reference to piety towards God,' and thereby stamped them with the highest authority, and secured for them the firmest hold on the hearts and manners of the people.

In this estimate, however, of the theocratic element in Judaism, Josephus has not had many followers among those who

[1] *Contra Ap.* ii. 16.

have made political science their study, and who have tried to cast the balance as between different political constitutions. More commonly it has been regarded by such in the light of an arbitrary and abnormal state of things—one that neither actually had, nor could theoretically be expected to have, any other effect than that of producing a singular race of men—isolated, intractable, antagonistic in their habits and feelings to all but their own community. In this light the Jewish people and their theocratic constitution were certainly regarded by Tacitus and other writers in heathen antiquity. And the picture which they drew of Jewish bigotry and exclusiveness, senseless hatred and intolerance, as a kind of practical commentary on the system under which they were reared, has often been reproduced in modern times, and charged not unfrequently with still darker and more revolting features. Such, especially, has been the course adopted by men of the stamp of Bolingbroke and Voltaire, who have had it for their main object, in writing on things connected with divine revelation, to find as many grounds of censure as possible, and present what they found in the most obnoxious form. With them the polity of Judaism was founded in injustice and cruelty; the spirit which it breathed was 'detestable;' since, 'by the very constitution of the law itself, the Jews found that they were the natural enemies of all mankind, and were reduced to such a necessity, that either they must enslave the whole world, or they, in their turn, must be crushed and destroyed.'[1] Even writers of a higher stamp—professed apologists and expounders of the legislation of Moses—have felt themselves sadly embarrassed by the theocratic form it assumed. And when we turn to the learned pages of Spencer, Le Clerc, Michaelis, partly too of Warburton, we find them either virtually ignoring it, as a thing which could scarcely be treated otherwise than as a devout imagination, or viewing it merely as an accommodation on the part of God to the heathenish tendencies of the people, and an expedient to check the introduction of palpable idolatry.

Properly understood, the theocratic constitution of the Old Covenant as little needs such lame apologies from the one class,

[1] See the quotations given in Warburton's *Legation*, B. v. c. 1; and *Works*, vol. xii., on Bolingbroke's Philosophy.

as it is open to such rude assaults from the other. The favourable estimate of Josephus in no degree overshot the mark, nay, failed, from the defective nature of his moral position, in various respects, to reach it. The singularity of the phenomenon presented by the theocracy in the history of nations, and the imperfect character of its results, is the world's shame rather than *its* condemnation; for the ideal it embodied is that which *should* have been, and which, but for the world's blindness and self-idolatry, also *would* have been, regarded as the normal state of things, which it is the misfortune, and not the excellence, of earthly administrations, that they are so far from being able to realize. In that very theocratic element lay the foundation of Israel's past greatness and future glory: more than that, and far from breaking on the world as a novelty in the revelations of Sinai, it formed the most essential principle in the primeval constitution of things; and surviving, as an indestructible seed, both the general ruin of the fall, and the special perversities of the people with whom it became more peculiarly identified, it is destined, in another form and under better auspices, to overshadow the world with its greatness, and bring under its sway every tribe and people of the earth.

That this is no exaggerated statement, will, I trust, appear when we have considered the subject of the theocracy under the three following aspects:—first, in respect to its true idea; secondly, in respect to its actual working; and, thirdly, in respect to its ulterior development and final issues.

I. First, then, in respect to the true idea of the theocracy—wherein stood its distinctive nature? It stood in the formal exhibition of God as King or Supreme Head of the commonwealth, so that all authority and law emanated from Him; and, by necessary consequence, there were not two societies in the ordinary sense, civil and religious, but a fusion of the two into one body, or, as *we* might express it from a modern point of view, a merging together of Church and State. This, it will be observed, is a different thing from giving religion, or the priesthood appointed to represent its interests and perform its rites, a high and influential place in the general administration of affairs. Not a nation in heathen antiquity can be named in which that

was not to some extent done, nor any, perhaps, in which it was carried altogether so far, as the one from which Israel was taken to be a separate people. The religious interest was peculiarly powerful in Egypt. The priestly caste stood nearest to the throne, and furnished from its members the supreme council of state. Much of the property, and many of the higher functions of government, were in their hands; so that they formed a kind of ruling hierarchy. But while this naturally gave to religion and its offices a peculiar ascendency in the political administration of Egypt, it by no means rendered the constitution a theocracy. The civil and the religious were still distinct provinces; and it was more as 'a highly privileged nobility' (to use an expression of Heeren's) that the priesthood had such a sway in the government, than as persons acting in their religious capacity. Indeed in that, as in all heathen countries, the loss of a belief in the Divine Unity, and the worship of many separate deities, with their diversified and rival claims of service, rendered a theocracy in the proper sense impracticable. It was only at particular points and in individual cases, not as an organic whole, that the civil and the divine could possibly meet together: there might be an occasional commingling of the two, or a dominant influence flowing from the religious into the political sphere; but an actual identification, a proper fusion between them, could not come into play.

It was otherwise, however, in Israel, where the doctrine of one living and true God formed, as it were, the Alpha and the Omega of all instruction. Here there was, what was elsewhere wanted, a proper religious centre, whence a sovereign and presiding agency might issue its injunctions upon every department of the state, as well as upon all the spheres of domestic and social life. And this is simply the idea embodied in the Jewish theocracy; it is the fact of Jehovah condescending to occupy, in Israel, such a centre of power and authority. He proclaimed Himself 'King in Jeshurun.' Israel became the commonwealth with which He more peculiarly associated His presence and His glory. Not only the seat of His worship, but His throne also, was in Zion—both His sanctuary and His dominion.[1] The covenant established with the people, laid its

[1] Ex. xix. 5, 6; Ps. cxxxii. 13, cxlix. 2, cxiv. 2, etc.

bond upon their national not less than their individual interests, and the laws and precepts which were 'written in the volume of the book,' formed at once the directory of each man's life and the statute-book of the entire kingdom. Nor was this state of things materially interfered with by the special commissions given to prophets, the temporary elevation of judges, or the more settled government of the kings; for these had no authority to do or prescribe aught but as the ambassadors and delegates of Him who dwelt between the cherubim. Nay, the higher any one might stand in office, he was only held the more specially bound to 'meditate in the law of the Lord, and observe to do all that was written therein.'[1] Hence, also, as being alike formally and really at the head of the kingdom, Jehovah charged Himself with the practical results of its administration: He held in His own hand the sanctions of reward and punishment; and according to the loyalty or disobedience of His subjects, made distribution to them in good or evil.

Now that we may more distinctly apprehend the essential nature and tendency of this fundamental idea, let us endeavour to follow it out into a few leading particulars.

1. Let its bearing, in the first instance, be marked on *the position of the people as members of such a kingdom.* It was emphatically God's kingdom, wherein all were directly subject to His sway, and placed under His immediate counsel and protection. On their part, therefore, it was 'a kingdom of priests,' as being composed of those who were called to occupy a state of peculiar nearness to God, were divinely instructed in the knowledge of His will, and appointed to minister and serve before Him. What an elevated position, as compared with the worshippers of senseless idols, and the tools of arbitrary power, in heathen monarchies! Manly thoughts and lofty aims, consciousness of personal dignity, the liberty to do, and the right to expect great things, might seem to belong to such a position, as plants to their native soil. Hence it was precisely that close relationship to God, with the noble aspirations and exalted prospects to which it instinctively gave rise, that kindled such a glow of delight in the aged bosom of Moses,

[1] Josh. i. 8; 1 Sam. xiii. 14; 1 Kings ii. 3, etc.

and drew from him the exclamation, 'Happy art thou, O Israel! who is like unto thee, O people saved by the Lord! the Eternal God is thy refuge, and underneath are the everlasting arms.'

True, there was in Israel also a select priesthood, separated from the rest of their brethren, to serve at the altar of God, and in sacred things to mediate between Him and the people. But this priesthood was not, as in heathen countries, invested with rights antagonistic to those of the people, nor made depositaries of secrets, to be confined to their own fraternity, nor charged with any kind of arbitrary and irresponsible power in religious matters. They were but a narrower and more privileged circle, within a larger one of essentially the same priestly standing and character, chosen and set apart simply for the purpose of providing more effectively for the preservation of the knowledge of God, and the due administration of the solemnities of His worship. They had no statutes to teach, no mysteries to celebrate, but what lay open to the cognizance of all; and if they failed in their own peculiar province, it was competent for judges, rulers, prophets, from any tribe or family of Israel, to rebuke their unfaithfulness, and, to a certain extent, supplement their deficiency. The existence, indeed, of such a priesthood bespoke prevailing imperfection in the community of Israel. It told of a practical inaptitude to attain to the proper height of their vocation, and live habitually in the observance of the duties it imposed. On this account they needed to have representatives of their number, who might discharge the more sacred functions of the theocracy, and act the part of watchmen in respect to the law of God. But still the same covenant relationship belonged to all; all ministered and partook together in the ordinance of the passover, which was emphatically the Feast of the Covenant; the same book of the law was open to the inspection of every member of the community, nay, enjoined upon his thoughtful consideration; and even the more solemn ministrations, which were assigned to the priesthood in the sanctuary of the Lord, were but an outward exhibition of what should constantly have been in spirit proceeding among the people throughout their habitations.

In this one point, then—the high position accorded to the

community by the theocratic principle of the constitution—what a boon was conferred on Israel! It gave to every one who imbibed the spirit of the constitution, the lofty sense of a near relationship to God, and not only warranted, but in a manner constrained him to view everything connected with his state in the light of the divine will and glory. What he possessed, he held as a sacred charge committed to him from above; what he did, he behoved to do as a steward of the great Lord of heaven and earth. Then, in the oneness of this covenant standing among the families of Israel, what a sacred bond of brotherhood was established! what a security for the maintenance of equal rights and impartial administrations between man and man! Members alike of one divinely constituted community—subjects of one Almighty King—partakers together of one inheritance, and that an inheritance held in simple fee of the same Lord; surely nowhere could the claims of rectitude and love have been more deeply grounded—nowhere could acts of injustice and oppression have worn a character more hateful and unbecoming.

2. Let the bearing of the theocratic principle of Judaism, again, be noted on *the calling of the Jewish people.* The principle itself bound them in close alliance with Jehovah, as subjects to their king; but for what ends and purposes? This must necessarily have been determined by the character of Him whose people they were. And from the first no uncertainty or doubt was allowed to exist in respect to that; the same word which declared them to have been taken by God for a peculiar treasure, and a kingdom of priests, called them to be *an holy nation*—to be holy, even as God Himself was holy.[1] And throughout all the revelations of the law, and its manifold ordinances of service, the voice which continually sounded in the ears of the people was, in substance, this: 'I am the Lord your God, which have separated you from other people. And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine.'[2] Next to the fundamental principle of the Divine Unity, the point in respect to which the object of Jewish worship differed most essentially from the gods of the heathen, was

[1] Ex. xix. 5, 6. [2] Lev. xx. 24, 26.

the absolute holiness of His character. The heathen objects of worship, being but in some form or another the deification of nature, always partook of nature's changeableness and corruption; they could not rise materially above the world of imperfection from which they derived their own imaginary being. But Jehovah, the God of Israel, made Himself known as the supreme and only good, the irreconcilable opponent of every form and manifestation of sin. And the law which He imposed upon Israel, which He inwove into all their institutions, which He charged their priests to teach, their judges to enforce, and their people to keep,—this law was the expression, in a form suited to the existing time and circumstances, of His own peerless excellence; its one tendency and aim were to mould the people into the likeness of their Divine Sovereign.

Doubtless, in so far as it might accomplish this aim, it would place the Israelitish people in a state of isolation, in respect to the corrupt and idolatrous masses of heathendom. As the servants of a holy God, and the children of a covenant which sought to have the law of holiness inscribed upon every bond and relation of life, Israel must dwell comparatively alone, and shun familiar intercourse with the Gentiles. But simply on this account, and only in so far as it might imperatively require; not, as so often falsely represented, from any essential faultiness in their position, or a kind of indigenous hatred of the human race. No—the very theory of their constitution embodied a perpetual protest against the indulgence of such a spirit; since the God whom it called them as obedient subjects to serve and imitate, made Himself known as also the God of the whole earth; and the ulterior design it contemplated was, through their instrumentality, to bring all nations to share in their peculiar blessing.[1] But as called to be the representatives

[1] Ex. xix. 5, 6. 'Now, therefore, if ye will obey my voice indeed, and keep my covenant, ye shall be a peculiar treasure unto me above all people; for all the earth is mine,' etc. On the grounds stated in the text, we entirely object to the appellation often given to Jehovah, even by Christian divines, as 'the tutelary God of the Jews.' The language savours too much of heathenism to afford a fitting expression of the truth, even if it were formally correct. But it is not so. The God of Israel was no more the *tutelary God* of the Jews, than Christ is the *particular Saviour* of the

of God in holiness, they were bound to keep aloof from the region of pollution; they must of necessity do the part of witnesses against the false imaginations and corrupt practices of idolatry. In this, however, was there not again conferred a mighty boon upon Israel? What better or higher thing can a people have, than being made partakers of the holiness of God? What nobler object can any institution propose for its accomplishment, than the extirpation of sin, and nourishing in its stead the seeds of genuine piety and worth? All history and experience, if interpreted aright, give testimony in this respect to the wisdom of the Jewish lawgiver, and to the distinguishing goodness of God in establishing through him a constitution for Israel, which had for its great practical end the training of a people to the love and practice of righteousness.

3. The bearing of the theocratic principle of government *on the quality of their actions as good or evil*, is another point that calls for consideration. The ordinary constitution of earthly kingdoms has here necessitated a division; it has led to the contemplation of actions under a twofold aspect,—the one having respect to civil, the other to moral and spiritual relations,—the one dealing with actions in a materialistic manner, as objectively beneficial or hurtful, criminal or commendable, the other making account mainly of the principle involved in them, and adjudging them to the category of sin or of holiness. Every one may see at a glance how superficial the former of these aspects is, as compared with the latter; and how, when actions are dealt with merely in relation to a human tribunal, considered as criminal or commendable in the eye of law, depths

Jews. The manifested relations in both cases had an immediate respect to the seed of Israel, but in neither case were they by any means restricted to these. The God of the Jews was the God also of the Gentiles; and what He did and promised to the one, was at the same time done and promised to the other. Not only was the door open for any believing Gentile to come in and obtain the blessing of Israel, but the path itself of God's dispensations continually pointed from the more special to the more general of these relations. Everything done for and given to Israel was for others as well as for themselves; and their peculiar privileges and priestly calling could reach their proper end only when the Abrahamic covenant of blessing was made co-extensive with the world.

remain still unexplored concerning them: little, comparatively, is determined as to the real nature of what is done, or the moral condition of him from whom it has proceeded. Now, in a theocracy, where God Himself is King—where, consequently, everything comes to be tried by a divine standard, and with reference to the principle which it exhibits, as well as to the formal character it assumes—this division, with the superficiality involved in one of the aspects of it, disappears; the inherent nature and the outward tendency of actions become inseparably linked together. The distinction no longer exists between sin and crime; for whatever is a crime in respect to the community, is also a sin in respect to God, the Head of the community; and indeed a crime in *their* reckoning, because it was already a *sin* in His. Is it not always really so, however commonly overlooked? And is it not the great weakness and imperfection of a merely political administration, that it must concern itself only with actions as criminal, and not also as sinful? On this account, earthly politics do the work of effective government but half, since they only lay their hand on the exterior of the sores which mar the wellbeing and endanger the interests of society; they contemplate and handle the evil with the view rather of checking the violent eruptions to which it tends, than of quenching the latent fires out of which it originates. But bring in the higher element of essential right and wrong, establish the theocratic principle, which places every member of the community in the presence of his God, and weighs every action in the balance of eternal rectitude, and you then touch the evil in its root,—not, it may be, with the effect of thoroughly eradicating it, yet surely with the tendency of awakening men's consciousness of its existence, and engaging their common sympathies and strivings to have it brought into subjection. To do this, is to aim directly at the moral healthfulness of a people; and by setting the springs of life and goodness in motion, to accomplish a far higher work in their behalf, than can ever be effected by the machinery of civil jurisprudence, and the enactments of a criminal code.

But in saying this, we again indicate the happy privilege of Israel in their singular constitution. The design and tendency of this was to raise them to the level of which we now speak.

Its policy was to prevent crime by subduing sin. The same law which said, 'Thou shalt not steal,' said also, 'Thou shalt not covet,' and thereby laid the axe to the root of the tree. It said not merely, 'Thou shalt have no other gods before me,' but, 'Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and mind.' And so, through all the departments of religious and social life, the object of the theocratic constitution ever was to lay upon the conscience the claims of God, to bring men into contact with truth and righteousness; and thus to make their fidelity to Heaven the gauge and measure of their dutifulness to the interests of the commonwealth. Where, if not on such a territory, should we look for a morally strong and healthful community?

4. Once more, let the bearing be noted of the theocratic constitution on *the mode of treatment to be given to men's actions, and the extent to which it should be applied.* The Jewish theocracy, it must be remembered, was an attempt to realize on the visible theatre of a present world, and within a circumscribed region, the idea of a divine kingdom, to establish a community of saints; and so to do this, as to render manifest to all at once the moral dignity and the high blessedness attainable by such a community. That being the case, it is obvious that there required to be, not only a strict recognition of actions as good or bad in the eye of the Divine Head, but also a corresponding treatment of them,—an administrative system of reward and punishment. Nor should it scarcely be *less* obvious, however often it has been overlooked, that to serve the ends of the institution, the rewards and punishments connected with it—so far, at least, as they were to be formally announced and acted upon —must have been of a temporal nature; they must have been such as immediately and palpably to affect the interests of the community where the actions to be visited by them were done. For nations, as has been well remarked on this subject, 'can only be visited in this life, that is, with temporal inflictions. To have inserted in the public code of the nation eternal sanctions, would have been virtually to dissolve it as an earthly polity, and to reduce it to a collection of individuals, or at best to a Church in the Christian sense of the word, that is, a purely religious society, and therefore unable to exercise the stringent

powers necessary to suppress the visible excesses of idolatry and corruption.'[1] There were reasons, besides, of a deeper kind,—reasons connected with the shadowy nature of the religious institutions of Judaism, and their merely temporary place in a scheme of progressive dispensations,—which also required that the issues of eternity should be, for the time then present, kept in comparative abeyance, however certainly they might be implied or anticipated.[2] These reasons must be taken into account, if we would give a satisfactory explanation of the difference in this respect, doctrinally considered, between the old and the new economies. But apart from them, and looking simply to the formal character and proposed ends of the theocracy, temporal sanctions are the only ones that, from the nature of the case, could be brought distinctly into notice; since to have in any measure overleapt the present, and transferred the distribution of good and evil to a future world, must inevitably have tended to relax the whole framework of the polity, and mar its uniformity of plan and purpose. The objection so often urged on this ground against the Mosaic legislation, turns rather, when the matter is considered from the right point of view, into an argument in its behalf; the more especially so, when it is further considered that the establishment, in so remarkable a manner, of recompenses in the temporal and earthly sphere, laid the surest foundation for the expectation of them in the life to come.[3]

The same, substantially, may be said in respect to another

[1] Litton's *Bampton Lectures*, p. 33. [2] See vol. i. p. 212 sq.

[3] In truth, the point now under consideration is not quite fairly dealt with when presented under the aspect of rewards and punishments on this side of eternity as contradistinguished from the other; and it is rather out of accommodation to the common mode of contemplating it, than from a conviction of its essential rightness, that the matter has been so presented in the text. Canaan, according to the idea of the theocracy, was the temporary substitute or type of heaven; and so the constitution of things appointed for those who were to occupy it was framed with a view to render the affairs of time as nearly as possible an image of eternity. The temporal and eternal were not so properly distinct and separate regions, when contemplated from the theocratic point of view, as the counterparts of each other. Ideally, the dwellers in Canaan were in their proper home; the land was the habitation of holiness, therefore also of life and blessing; death was regarded as something abnormal, hence treated as a pollution and put out of sight; and

and closely related point, on which also a ground of accusation has been raised: we mean the extent to which, in such a commonwealth, those temporal sanctions should have been applied. From the very nature of its constitution, matters of religious belief and practice were among the things subject to reward and punishment; for on the basis of these was the entire polity framed, and with a view to their efficient maintenance was its administration to be carried on. What in other states might be regarded as matter of personal predilection, or, at most, harmless devotion—namely, the introduction of new gods—must here of necessity be held at variance with the first principles of the constitution, and be dealt with as treasonable conduct was elsewhere; it must be repressed as a capital offence against the laws of the state. The ablest defenders of civil and religious liberty in modern times have admitted this, as an essential part of the ancient theocracy, and forming a broad line of demarcation between it and worldly states. Thus Mr. Locke, in his treatise on Toleration, says, in reference to those who apostatized from the worship of the God of Israel, that they were justly 'proceeded against as traitors and rebels, guilty of no less than high treason. For the commonwealth of the Jews, different in that from all others, was an absolute theocracy; nor was there, nor could there be, any difference between the commonwealth and the Church. The laws established there concerning the worship of the one invisible Deity, were the civil laws of that people, and a part of their political

every needful precaution was taken both to avoid death as the great evil, and to prevent the alienation of inheritances from those who were entitled to live and enjoy the good. The representation was of course imperfect, like everything under the old economy, and rendered still more so by prevailing unfaithfulness on the part of the people; but the nature and object of the representation itself should not the less be taken into account. And if it is, instead of deeming it strange that the issues of eternity were not formally brought into view and placed over against those of time, we shall rather wonder that any one should seriously have expected such an incongruity; for, in the *formal* aspect of things, there was not a state of probation for a coming good (though in reality it was such), but the good itself,—a good destined, no doubt, with the antagonistic evil, to be reproduced in a higher sphere of being, but only under that aspect to be anticipated as a matter of hope or expectation.

government, in which God Himself was the Legislator.' In short, with the theocratic principle for the basis of the polity, the tolerance of idolatry and its accompanying rites would have been as incongruous, as it were in the bosom of a Christian community to allow the claims of Mahommed to rank beside those of the Saviour.

But must any abatement be made on this account from the privileged condition of Israel? Viewing the matter simply in connection with the old theocracy (as it *ought* to be), and with reference to the real interests of the people, was it a disadvantage to have idolatry prohibited there under the penalty of death? Let it only be considered what that idolatry was, especially in Egypt and the licentious countries of the East, with which Israel came more immediately into contact. Changing the truth of God into a lie, it did, in the moral and religious sphere, what, in the province of the intellect, Bacon justly called the greatest evil of all, 'the apotheosis of error, since, when folly is worshipped, it is, as it were, a plague-spot upon the understanding,' and, we may add, in this case also upon the heart. For while thus it corrupted the very fountainhead of knowledge, and stifled the better aspirations of the soul, it also served, by its fouler practices, to bring the unholy desires of the flesh and the pollutions of lust within the sanctuary of religion. Yet, with such inherent evils in idolatry, and tendencies on the side of corruption, so great in the ancient world was the disposition to fall in with the practice, that it spread everywhere like a moral contagion; causing Egypt, with her mystic lore, and even Greece, with her fine intellect, and manly heart, and philosophic culture, to bow down before it. In such circumstances, what should reasonably be esteemed the wisest legislation? Should it not be that which raised the strongest barriers against the tide of heathenism, and tended to hold its abominations in check? If we may not say—as some have unadvisedly done—that the one great object of the theocracy, with all its ritual observances, and the rigid sanctions by which they were enforced, was to guard the doctrine of the Divine Unity against the encroachments of idolatry, we must still hold that this was an object of fundamental importance,—an object that at once deserved and called for the most stringent measures

of defence. And assuredly, when read in the light of history, the real ground for complaint lies, not in that guardianship being too vigilant, and those defences too stern, but that practically they proved all too feeble to resist the assaults of the giant and insidious adversary against which the truth had to struggle.

Such, then, was the Jewish theocracy, both in respect to its general idea, and to some of the more distinctive peculiarities which it threw around the aspect and constitution of affairs in Israel. Viewed simply as an ideal, after which their views of truth and their strivings in duty were to aim at being conformed, it was a great thing for Israel to be placed under such a polity. For in bringing them acquainted, as it did, with the being and character of God, with the relation in which they stood to Him, the connection between the lower and the higher elements of their welfare, and the dependence of all upon their fidelity to the interests of truth and righteousness, did it not set their feet on sure foundations, and open full before them the path to glory and virtue? If 'noble deeds are but noble truths realized,' then in Israel, above all other people in ancient times, might such deeds be looked for: the seeds were there sown in the very framework of their constitution, from which the richest harvest should have sprung. But did it actually do so? Did the reality in any measure correspond to the idea? Can we appeal to the actual working of the theocratic principle in proof of its heaven-derived origin and practical importance?

II. This was to form our second branch of inquiry,—*the actual working of the theocracy.*

That the reality should in many respects come far short of the idea, is only what might have been expected, considering that the pattern of the kingdom, though heavenly in its origin, and in itself wisely adapted to the circumstances of the time, was necessarily committed, for its ordinary administration, to the hands of men,—and this at a comparatively immature stage of the divine dispensations. It was therefore inevitable that human weakness and perversity should have mingled in the results actually produced, so as materially to mar the completeness of the work; yet not (we may conceive) so as wholly to defeat the design, or to render its execution altogether un-

worthy of the source from which it came. For the method of administration was also of God. And the real question is, how such a polity, having such divine and human elements entering alike into its theory and its administration, wrought on the theatre of earthly things? whether, in this respect also, there was enough to attest the wisdom and the agency of God?

1. In answer to such questions, let the matter be viewed, first, in relation to the *knowledge of the being and character of God Himself.* The foundation of all lies there, as already indicated; the foundation, not only of the affairs of the old economy, but of all genuine religion and true moral excellence. Most deeply, therefore, does it concern the world to possess that knowledge, and have it preserved in living energy and power. But where was it so preserved and possessed? In what land, or by what people, was anything like a clear and faithful testimony borne in ancient times to the existence and perfections of God? Nowhere but in the land and by the people of Israel; it was confined to the favoured region of the theocracy. Even there, no doubt, the light was too often obscured by the surrounding darkness, and the national testimony was far from being so uniform and distinct as it *should* have been. But still it was maintained and perpetuated; the truth never ceased to have its faithful witnesses; and while the gross polytheism, which brooded over the other nations of the earth, suffered only a few glimmerings of the truth at times to break through the gloom, the monotheism of Israel shone clear and bright upon the world, down even to the closing epoch of the theocracy. In vindication of this truth, both during the degenerate times of the theocracy and after the people had passed under the dominion of a foreign yoke, there ever were among them those who, because 'they knew their God did exploits,' have made their lives memorable as examples of heroic energy and patient suffering for righteousness. And later still, when the old things of Judaism were ready to vanish away, what a noble position did not Paul occupy, when as a representative of the same truth he proclaimed from Mars Hill—the summit in a manner of heathen art and civilisation—that amid all their sacred structures he had found but one thing which confessed a truth—an altar to the unknown god? On that confession—the

virtual acknowledgment of heathendom, that it had not yet attained to any true acquaintance with the things of God—the apostle disclosed that certain knowledge which he possessed, and not he alone, but which, under the fostering care of the theocracy, had become the common heritage of the families of Israel.

It is not merely, however, the possession of this knowledge concerning God in the midst of surrounding ignorance and superstition which here deserves our notice, but the fulness of that knowledge, and the living freshness and power by which it was characterized. The relation held by God to His people as King of Zion, with the many special appointments of service and interpositions of Providence to which it naturally gave rise, served to bring out, in almost endless variety and minuteness of detail, the revelation of His mind and will. Every attribute of His character received in turn its appropriate manifestations; and nothing that essentially concerned His wisdom and power, His faithfulness and love, His inflexible hatred of sin or supreme regard to righteousness and truth, could remain hid from those who meditated aright in His word and ways. Not only so; but the things connected with these, which might have been known, and yet have continued dim and shadowy to men's view, became, through the working of the theocratic institution, clothed as with flesh and blood; the Eternal was brought as from the depths of infinitude, whither the human spirit labours in vain to find Him, and rendered objectively present to the soul, by being on every hand allied to the relations of sense and time. The children of the covenant, continually as they came to draw near to His habitation, and witness or take part in the outward ministrations of His service, were made, in a manner, to feel as if they saw His form and heard His voice. They stood comparatively under a clear sun and an open sky,—walked where communications were ever passing from heaven to earth, from earth to heaven; so that the experiences of their bosom, and the lines of their history, became as a mirror on which the face of God's countenance reflected itself in traits of life and truthfulness. Oh! what a happiness had it been for the heathen world, what an advance should it have made in divine knowledge, had it but known to look there for light and blessing!

And even now, amid the higher privileges and ampler revelations furnished to our hand, yet how much do not we owe for our clearness of conception in the things of God, and for fitting terms to tell forth our conceptions, to the records of those dealings of God with Israel, and the impressions produced by them on the hearts of the people! What a loss should we not have sustained had we but wanted the more special reflection given of them in the Book of Psalms!—a book to which even the French theosophists of the last century were fain to betake themselves when seeking to compose a liturgical service to their god of nature, and of which one of the profoundest of modern historians (John von Müller) writes: 'My most delightful hour every day is furnished by David. His songs sound to the depth of my heart, and never in all my life have I so seen God before my eyes.'

2. We may find another and closely related proof of the actual working of the theocracy in the *elevated moral tone of the writings it produced.* The writings of a people, the better class of writings especially, are the fruits and evidences of its inner life; and if they have been called forth by the genius and interests of the constitution, they may justly be taken as among the best exponents of its real tendency and operation. Of no writings may this be so emphatically said as of those included in Old Testament Scripture. For these were no random or scattered effusions; they were the productions of men who may be said to have lived and laboured for the great ends of the theocracy. To this, indeed, they owed their existence,—having been indited by the sacred penmen partly for the purpose of explaining the nature and objects of the theocracy, partly to inculcate the duties it imposed, and partly, again, to exhibit the failures and achievements, the fears and hopes, connected with its history. We speak, it will be understood, of the writings belonging to the theocracy, only in respect to their immediate occasion and formal design,—not in that higher respect in which they stand related to the supernatural workings of God's Spirit, and the special communications of His grace to men; for as such they might have stood apart from the theocratic polity, and have come forth as independent spiritual communications from heaven. But, in reality, the higher and the lower

met together in them. They had a human, a national, and we may even say a political side, which formed the specific ground of their appearance and character; since they came forth as representations of the mind and feelings of those who were themselves the fittest representatives of the state. But, considered simply in this aspect, what a spirit of moral life and energy breathes in them! What treasures of practical wisdom have they laid up in store for all future times and generations of men! Reflecting the character of the great Head of the theocracy, a profoundly earnest and ethical tone everywhere pervades them,—one that looks through the appearances into the realities of things, brings prominently into view the principles of eternal truth and righteousness, and subordinates all interests to those of justice, goodness, and mercy. Even when dealing with the *natural* attributes of God, the natural becomes penetrated with the *moral;* not the naked reality, but the bearing of that reality upon the heart and conscience, is what comes prominently into view; as (to point to but one example) in the earnest and lofty meditation on the omniscience and almightiness of God presented in the 139th Psalm, wherein the thought, woven like a thread throughout the whole discourse, is the respect borne by those divine attributes to the Psalmist himself, in his relation to the character of Jehovah. We shall search in vain among the other nations of antiquity for any productions comparable in this respect to those of the Old Testament,—in vain, more especially, in those regions of Asia which lay around the territory of the chosen people—regions which have been from remotest times the favourite haunts, not of the practical, but of the contemplative, and which have given birth to many an airy speculation and philosophical reverie, but to nothing, save what came from the bosom of the theocracy, which has exercised the slightest influence for good on the character and destinies of the world. Whence, then, the mighty and permanent influence of the writings now under consideration, but that they sprung under the shade and breathed the spirit of the theocratic constitution? On this account they possessed, and have carried along with them wherever they have gone, the elements of a higher wisdom and a more ennobling morality than can be learned from the pages even of the most thoughtful

and enlightened of other lands. For that heritage of good in the ethical sphere, the world again stands indebted to the theocracy of Moses.[1]

3. For a still further proof of the actual working of the theocracy on the side of good, we look to *the results it produced in the personal and family life of the people.* Here also there is evidence of a fruit in Israel which was nowhere else produced in the ancient world. Not indeed to the extent it should have been among the subjects of the theocracy, even in the better periods of its history; while, at times, corruption came in with such sweeping violence, that it seemed as if all were to be borne along by the current. But look to the history as a whole—look to it more especially as it appears in the better and more prominent members of the theocracy, and the superiority of Israel will be seen to be beyond dispute, in the things which more peculiarly constitute the worth and wellbeing of a people. With many of the nations of antiquity they could stand no comparison as regards matters of secondary moment,—the cultivation of science and learning, and whatever may be included in the sphere of taste, refinement, and art. But where did life exhibit so many of the purer graces and the more solid virtues? Or where, on the side of truth and righteousness, were such perils braved, and such heroic deeds performed? *There* alone

[1] It is marvellous that the practical working of the theocracy, as thus seen reflected in its writings,—the pervading and intensely ethical spirit that characterizes these, and that in respect to the heart not less than the outward conduct,—should not alone have been sufficient to convince all of the fundamentally spiritual character of the theocratic constitution and its ordinances of service. If these had been, as some even evangelical writers assert, 'quite irrespective of personal character, conduct, or faith,'—if the covenant and its institutions 'had nothing to do with any single individual, but only with the nation of Israel,' and was 'quite irrespective of individual righteousness,'—if, in short, all was merely national, outward, ceremonial, in the framework of the polity, would it not be an inexplicable anomaly that the writings connected with it—its histories, songs, didactic and prophetical discourses—should all be so peculiarly ethical in their tone, and personal in their application? But it was morally impossible that the laws and ordinances of the theocracy could be of such a merely formal and outward character; the spiritual and holy nature of God forbade it; and from that nature, as shown in the second and third particulars of the first division, everything took its determining and influential form.

were the interests of truth and righteousness even known in such a manner as to reach the depths of conscience, and bring fully into play the nobler feelings and affections of the heart. What elsewhere was contemplated by a select few merely as a fine ideal, or reckoned fit and proper to be done should circumstances favour the attempt, assumed here the form of lofty principle, and laid upon the spirit the bonds of a sacred obligation, which, instead of weakly bending to circumstances, sought rather to make circumstances bend to it. It is to Israel, therefore, alone of all the nations of antiquity, that we must turn alike for the more pure and lovely, and for the more stirring examples of moral excellence. Sanctified homes, where the relations of domestic and family life stood under law to God, and where something was to be seen of the confiding simplicity, the holy freedom, and peaceful repose of heaven; lives of patient endurance and suffering, or of strong wrestling for the rights of conscience, and the privilege of yielding to the behests of duty; manifestations of zeal and love, in behalf of the higher interests of mankind, such as could scorn all inferior considerations of flesh and blood, and even rise at times in 'the elected saints' to such a noble elevation, that they have 'wished themselves razed out of the book of life, in an ecstasy of charity and feeling of infinite communion' (Bacon);—for refreshing sights and ennobling exhibitions like these, we must repair to the annals of that chosen seed, who were trained under the eye of God, and moulded by the sacred institutions of His kingdom. How different from what is recorded of the worldly, self-willed, and luxurious Asiatics around them! And how fraught with lessons of wisdom and heroic example to future times and other generations of men!

It is impossible, however, by any *general* survey, to apprehend aright the difference that here separates Jew from Gentile, or to make fully palpable the wide chasm that lies between life as formed and maintained under the Jewish theocracy, and as groping its devious way or rioting at will amid the darkness and corruption of heathenism. We should need to descend into the particular details of comparative history. But merely to indicate what might be done—let it just be thought, how peculiar to Israel, how unlike to what is elsewhere to be met with, are

such family pictures as those of Boaz and Ruth, Elimelech and Hannah! or such characters as those of Samuel, Elijah, and the more distinguished prophets! Let but one be selected, who had thoroughly imbibed the spirit of the theocracy, and entered cordially into its design: take David, for example, of whom this may strictly be said, notwithstanding a few mournful failures, which he himself most bitterly deplored; and where, in those ancient times, shall any approach be found to his marvellous combination of gifts and graces? Where may we descry a character, at once so high-toned and so fully orbed? Think of this man as passing from the rustic simplicities of shepherd-life to the throne of the kingdom, yet bearing with him still the same tender, open, and glowing heart; treated on his way to the throne with the basest ingratitude and most ruthless persecution, forced even to become for many tedious years the tenant of savage wilds and caves of the desert, yet never lifting, when it was in his power to do so, the arm of vengeance, but ever repaying evil with good, and over the fall of his fiercest persecutor raising the notes of a most pathetic lamentation; distinguished above others by deeds of chivalry and military prowess, by which the kingdom was raised from its oppression and widely extended in its domain, yet reigning not for selfish ambition or personal glory, but as Jehovah's servant for the establishment of truth and righteousness in the land; gifted, moreover, with a genius so fine, with sympathies so fresh and strong, as to be able to originate a new species of poetry, yet consecrating all to the service of the same Lord, in celebrating the praise of His doings, and telling forth the moods and experiences of the soul in its efforts to be conformed to the will of Heaven; and doing it in strains of such touching pathos and power, that they have found an echo in every pious bosom through succeeding generations, and to myriads of tempted souls have proved the greatest solace and support. The history of remote times can indeed tell of individuals who have risen from humble and sequestered life to sit with princes of the earth, or extend the glory of their country; but it can tell of no individual fitted by many degrees to be placed beside the shepherd-king and sweet psalmist of Israel. Nor could it have told of him, but for the training he enjoyed under that theocracy with which he was so closely identi-

fied, and of which, in the grand features of his character, he was at once the legitimate offspring and the noblest representative.

May we not appeal, in proof of all we have said, to the common sentiments of Christendom? Why have the thoughts and feelings, not of the superstitious or devout merely, but of the most enlightened and spiritual in later times, hung around the region of the old theocracy, with an attraction which no other has been able to exercise? Why still, after centuries of desolation have passed over it, does it seem invested with so peculiar a glory? No doubt, in great part, because on it were performed the marvellous transactions of gospel history—because there are

> 'The holy fields
> Over whose acres walked those blessed feet,
> Which eighteen hundred years ago were nailed,
> For our advantage, on the bitter cross.'

Yet not by any means on that account alone. The interest thence arising is but the enhancement and consummation of that which is awakened by the long train of similar characters and events which had distinguished it in the ages preceding. These did of themselves raise the land of Israel to a height, in moral estimation, above all the kingdoms of the earth—rendering it emphatically the region of light and valley of vision—the land of uprightness, where were found the habitations of the righteous, where angels visited, where prophets witnessed and struggled for the cause of God, and men of faith and piety hazarded their lives for the kingdom of heaven. There, in short, as nowhere else in the ancient world, were moral elements of a high and ennobling kind not only embodied in the ideal of the theocratic polity of Israel, but exhibited also in the results actually produced by it among the people; and the hallowed feelings and associations of which the land itself is the object, are a standing and hereditary evidence of the fact.

So much, then, for the favourable side of the picture; but undoubtedly there is another that must go along with it, to give a fair exhibition of the reality. The Jewish theocracy contained also elements of weakness and imperfection, which materially hindered the fulness of its efficiency, and rendered its termination in the original form ultimately a matter of necessity. The

existence of such elements, to some extent, was unavoidable, on account of the comparatively immature stage of the divine economy to which the old theocracy belonged; for as that economy is formed on the plan of a regular progression, it was inevitable but that there should be imperfections in the earlier as compared with the later forms of administration. What, then, were those elements of weakness? It will be enough if here they are briefly indicated.

(1.) First of all may be named the local and earthly conditions with which it was entwined. These, as already stated, were of great service in giving objectivity to the truths and principles of the theocracy, rendering them more palpable to men's view, and lending, as it were, outward sense to faith, that it might, through the near and visible, realize the unseen and eternal. But there was at the same time a tendency formed to contract the idea of God and the interests of the economy too much within those local and earthly bounds — to rest in them, instead of rising through them to a higher sphere and more enlarged considerations. From want of discernment and faith, multitudes were always giving way to this tendency, looking simply to the temporal recompense, and thereby becoming selfish and sordid in their minds; regarding God as little more than, in the restricted heathen sense, the tutelary God of the land and people of Israel—yea, regarding Him as, even within that local territory, chiefly confining the manifestations of His presence to the place and ordinances in which He chose to put His name, and by natural consequence regarding themselves as in a position of privileged antagonism to the heathen, rather than as furnished with peculiar endowments and opportunities to do them service. All this, doubtless, proceeded on a misinterpretation and abuse of the local and earthly conditions amid which the theocracy was set, and tended, in so far as it might be practised, virtually to subvert the ends of the institution. But there can be no doubt that, with a large portion of the people, matters took very much the direction now indicated, and that this feature in the Jewish theocracy proved, in the result, a material element of weakness. (2.) As another thing of this description, must be mentioned the predominantly outward character of the means employed to maintain the knowledge of

God, and a course of obedience to His will. These took the distinctive form of law, and consequently, even when they conveyed direct instruction as to the things to be believed and done, they were imposed from without, and formed a yoke of service resting upon the individual, rather than a spirit of life springing up and working within. Not only so, but a great part of the instruction thus conveyed, and of the moral training connected with it, was tied to ritual forms and observances, in which the external act was always the first and most prominent thing to be attended to, since the object aimed at by them was first to form the *habit* of obedience, and through the habit to establish the *principle.* Imperfection was obviously stamped upon this mode of action; and the result was, that many stopped short at the earlier stage of the course, satisfied themselves with the mere form of knowledge and of truth in the law, and never attained to the inward power of life, which becomes a law to itself. Coldness, formality, distrust of God, selfishness of spirit, corruption of manners, necessarily ensued—how commonly and fatally, the records of the nation but too amply testify—yet how far from being an *inevitable* result of the polity, how certainly arising from a failure in apprehending or using aright the privileges belonging to it, equally appears from the examples of faith, and spirituality, and love, always found in a select portion of the community. In short, the system, in its ostensible aspect, had a *tendency* to the formal and outward, and, on the part of the great majority, it was not met by a sufficient counteractive. (3.) Difficulties, and, by reason of difficulties, imperfections of administration, must be named as a third great element of weakness in the theocratic constitution, and of comparative failure in its working. The administration of affairs, as to its ultimate authority and power, was in the hands of God Himself; but, in ordinary circumstances, it was necessarily exercised by those who were put in stations of trust, and were more peculiarly called to act as His servants. Now these were not only beset by the difficulties arising from human frailty and imperfection in themselves, but by special difficulties adhering to the law they had to administer. For this law, as we have said, however outward in form, was still essentially inward in principle; it was the law of Him who is emphatically a Spirit, and required

nothing less than habitual holiness in heart and conduct. To administer such a law properly, required discernment of spirits, as well as observance of outward actions; it required often dealings with the conscience; and this, again, could not be adequately performed except by those who had themselves a conscience void of offence toward God and man. Then the sanctions of the law, which, for deliberate overt transgressions, imposed the penalty of death—*necessarily* imposed it, for otherwise there could have been no proper exhibition of sin and holiness, as they are known in the divine government—these sanctions brought other difficulties into the administration. For men who had themselves imperfect views of sin and holiness, naturally felt averse to the enforcement of what was threatened; offences were suffered to proceed with impunity; 'the law was slacked, and judgment did not proceed;' and, from the mixed state of things which in consequence resulted, neither could the blessing nor the curse be made good in such a way as to manifest fully the righteousness of God. First, partial disorders; then general decay; finally, total decrepitude and dissolution came on. (4.) Once more, an element of weakness and imperfection in the old theocracy, and the fundamental ground, indeed, of all the others, consisted in the defective nature of its revelations, in those things especially which concern the relation of God to man. Near as God was to Israel, and accessible in worship, compared with what He was to the heathen, there was still a great gulph. Satisfaction was not yet made to the deeper wants and necessities of the soul. The demands of law and the guilt of sin stood more prominently out than the riches of divine grace, and righteousness, and love. A thick veil hung over the things which were to form the great redemption of man, and which, when they came, were to exert the mightiest influence upon the soul for good, and in a manner transfigure the entire state of a believer's condition. For want of these, the theocracy in Israel was necessarily defective in the more vital functions, and naturally became partial and imperfect in its actual working. On this account, also, it had to stand so much in the outer sphere of things, the higher and better being as yet not directly available; and so, in comparison of what was to come, it might fitly be designated 'weak and unprofitable.'

On the whole, therefore, we perceive that the Jewish theocracy, as to its actual working, was of a mixed description. It had results connected with it of a most important and interesting character, on account of which the world then, and indeed for all time, has become largely its debtor. But at the same time there were imperfections in its framework, which gave rise to many failures in the accomplishment of what it aimed at; so that the idea it embodied of a kingdom of God on earth was never more than very partially realized, and, as became but too manifest in the progress of time, *could* not be realized under so imperfect and provisional a state of things.

III. Still it did not properly die; for nothing that is of God perishes, or ultimately fails of its destination: in so far as there may be change, it can only be in the particular form assumed, or the mode of operation. This will appear in regard to the subject before us, if we turn now, in the third place, to consider the Jewish theocracy in respect to its *ulterior development and final issues.*

There was a striking difference in this respect between the kingdom of God in Israel, and the worldly kingdoms by which it was surrounded, and for a time overborne. 'Their end and aim,' so the difference is drawn even by Ewald in his *History of the Jewish People*, 'lay only in themselves, rose into strength through human power and caprice, and again passed away. But here (viz. in the Jewish theocracy) we have, for the first time in history, a kingdom which finds its origin and its aim external to itself, which did not come into being of man, nor of man attained to its future increase; therefore a kingdom which, itself affecting only what is divine, carries also in its bosom the germ of an eternal duration, in spite of all incidental change, preserves still its inner truth, and revives anew in Christianity as with the freshness of a second youth.'[1] It was not, however, reserved for the historian of the past to discover this mark of superiority in the theocratic kingdom; it was done as well by the prophets of the future, and never more clearly and emphatically than when the external fortunes of the kingdom were in the most enfeebled or prostrate condition. 'Unto us a child

[1] *Geschichte*, ii. 138.

is born,' said Isaiah in the time of Ahaz, when everything was tottering to its fall, 'unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.' Not only so; but when the kingdom *had* fallen to its very foundations, and to the eye of sense lay smitten by the rod of Babylon as with an irrecoverable doom, that precisely was the time, and Babylon itself the place, chosen by God to reveal, through His servant Daniel, the certain resurrection of the kingdom, and its ultimate triumph over all rival powers and adverse influences. In contradistinction to the Chaldean and other worldly kingdoms, which were all destined to pass away, and become as the dust of the summer threshing-floor, he announced the setting up of a kingdom by the God of heaven, which should never be destroyed,—a kingdom which, in principle, should be the same with the Jewish theocracy, and in history should form but a renewal and prolongation, in happier circumstances, of its existence; for it was to be, as of old, a kingdom of priests to God, or of the people of the saints of the Most High; and as such, an everlasting kingdom, which all dominions were to serve and obey. And as this kingdom was imaged in the visions of Daniel by one having the appearance of a son of man, so did it begin, in the last days of the Jewish theocracy, to assume a formal existence in the person of Him who purposely took the title of Son of Man to Himself, that He might be the more easily recognised as the Head of Daniel's kingdom of saints—the Reviver of the Old, and at the same time the Founder of the New—coming to establish, as of Himself, the kingdom of heaven, and yet coming to occupy the throne of His father David. What indeed was the end and purpose of His mission? What the design of His sufferings and death? Simply to raise up for Himself a community of saints—a royal priesthood, with whom, and through whom, He might exercise dominion in the earth. And so, as the world began with a theocratic paradise, in which God associated Himself in closest fellowship with

man, and man, in turn, acknowledged no law, was subject to no authority but God's; in like manner, it shall end with a paradise and theocracy restored, when no kingdom shall any longer appear but the Lord's, and to the furthest bounds of the earth the saints shall live and reign with Him in glory.

It is, undoubtedly, with Christ's appearance and work for the salvation of men—in other words, with the institution of the New Testament Church—that we are to connect the theocracy in its new, more expanded, and permanent form. And yet, in what may be designated the most fundamental characteristic of this form, in the comparative disuse of the outward and carnal for the more inward and spiritual elements of strength, it might not improperly be said that the times of Daniel and the captivity formed the turning-point from the Old to the New, and that thenceforward the one was continually shading into the other. The external framework and political aspect of the kingdom, in its original and independent state, had assimilated it too much to the kingdoms of this world,—had always had the effect of taking off the minds of the people from the things in which their polity differed from that of others,—had led them, in short, from undue regard to the external and secular features in the constitution of the kingdom, to lose sight of the great truths and principles which constituted the real elements of its strength and permanence. The special efforts put forth from time to time to check this carnalizing tendency, had proved unavailing. The mission, for example, of Samson—the externally strong, but internally weak, Nazarite—so singularly furnished, and yet accomplishing so little (in each respect the exact type of the people); the higher and more successful mission of Samuel, who, shortly after the times of Samson, and by no weapons of war, but by the spiritual agency of God's word, and the labours of like-minded men, trained and drawn together by the schools of the prophets, brought in a period of revival; the occasional missions and still higher gifts of the later prophets; as also the earnest spiritual strivings of David, and some of his better successors, in the administration of the kingdom,—these things, and others of a like kind, though all pointing in one direction, and perpetually sounding in the ears of the people a call to look to the

realities of divine truth and righteousness, enshrined in their peculiar polity as the bulwarks of their safety and wellbeing, were never more than partial and transitory in their influence. The more carnal elements of power—worldly resources and expedients—the things in which they resembled, not those in which they differed from, the nations of heathendom, always rose to the ascendant, and marred the proper working of the theocracy by the carnality and corruption of the world. Hence, as a last resort, the Lord laid prostrate the independence of the kingdom, annihilated its political power by the hand of the king of Babylon, and by the captivity and subsequent dispersion of the people, suspended, to a large extent, even the more peculiar observances of worship. They were thus driven more from the outward shell to the inward kernel, and led to seek the ground of their strength and relative superiority in the grand truths and principles of the theocracy. And seeking it thus, they found that, even amid external ruin, the way was still open to the greatest power and glory. Daniel and his companions in Babylon, by their uncompromising adherence to the truth, and the special direction and support they in consequence received from the hand of God, showed in Babylon itself that a might slumbered in their arm which was capable of the greatest things, which enabled them at the very seat of the world's empire to attain a commanding place of power and influence,—a type of that victorious energy and progressive advancement to glory which were destined to appear in the true, the spiritual members of the theocracy. And sad and humiliating as the condition of the covenant people was in one respect, yet in another and higher respect important benefits accrued to them from their period of exile, from the comparative meanness of their circumstances after the time of restoration, and their prolonged dispersion throughout the cities of heathendom. For these led, among other things, to the institution of the synagogue, with its simpler forms of worship, and helped materially to work the people into a greater freedom from what was local and outward; it spiritualized and elevated their ideas of divine things, and enlarged their opportunities of displaying the banner which God had given them because of the truth, in the sight of the heathen.

A great advance was thus made in the fortunes that befell the theocracy and its people, in preparation for the coming of Christ, and the institution of the New Testament Church. What was earthly and carnal in it was made to fall into comparative abeyance, that the glory of its spiritual excellence might be brought more prominently into view. But it was only by the mission of Christ that the change was properly effected, and that provision was fully made for the establishment of a theocratic kingdom among men. By the union in His person of the divine and human, by the infinite satisfaction accomplished in His death for sin, by the clear revelations of His word, and the plentiful endowments of His Spirit, the truth embodied in the old theocracy was extricated from its cumbrous environments, and raised to a nobler elevation. And by the institution of a Church founded in this truth,—a Church confined to no local territory or temporal jurisdictions, but chartered with the rights of universal citizenship, holding directly of Christ as its Divine Head, and committed to the hands of those who in every place might receive His Gospel and exhibit the virtues of His divine life,—by such an institution He set the theocratic principle on a new course of development, and armed it with a commission to bear sway throughout the habitable globe. A noble calling, indeed, for the Church to have received! Would that she had always understood aright its nature, and entered into the mind of Christ as to the way by which it should be carried into effect! How plain did all seem to have been made to her hand by the course of preparation going before, and still more by the actual teaching of Christ and His apostles! In laying the foundations of the Church, and labouring to give the right tone as well as the needed impulse to future times, how carefully did they abstain from intermeddling with anything but the truth of God, and its manifestation to the hearts and consciences of men! How clear was it that the weapons of their warfare were not carnal, but spiritual! They had perfect confidence in the higher elements of power; and, rejecting all others as unsuitable to their vocation, they sought 'by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of

righteousness on the right hand and on the left,'—by such means, but only by such, they sought to raise men into living fellowship with God, and bring God's will and authority to rule in the affairs of men.

But the Church had not proceeded far on her course till she began to distrust these spiritual weapons, and by a retrograde movement fell back upon the weak and beggarly elements which in earlier times had proved the constant source of imperfection and failure, and from which the Church of the New Testament should have counted it her distinctive privilege to be free. Instead of the common priesthood of believing souls, anointed by the Spirit of holiness, and dwelling in the secret place of the Most High, a select priesthood of artificial distinctions and formal service were constituted the chief depositaries of grace and virtue; instead of the simple manifestation of the truth to the heart, there came the muffled drapery of symbolical rites and bodily ministrations; and for the patient endurance of evil, or the earnest endeavour to overcome it with good, resort was had to the violence of the sword, and the coercive measures of arbitrary power. Strange delusion! As if the mere form and shadow of the truth were mightier than the truth itself—or the circumstantial adjuncts of the faith were of more worth than its essential attributes—or the crouching dread and enforced subjection of bondmen were a sacrifice to God more acceptable than the childlike and ready obedience of loving hearts! Such a depravation of the spirit of the Gospel could not fail to carry its own curse and judgment along with it; and history leaves no room to doubt, that as men's views went out in this false direction, the tide of carnality and corruption flowed in; the Christian theocracy, as of old the Jewish, was carried captive by the world; the spouse became an harlot.

This mournful defection was descried from the outset, and in vivid colours was portrayed on the page of prophetic revelation, as a warning to the Church to beware of compromising the truth of God, or attempting to seek the living among the dead. What constitutes the peculiar glory of the Gospel, and should ever have been regarded as forming the main secret of its strength, is the extent to which its tidings furnish an insight into the mind of God, and the power it confers on those who

receive it to look as with open face into the realities of the divine kingdom. Doing this in a manner altogether its own, it reaches the depths of thought and feeling in the bosom, takes possession of the inner man, and implants there a spirit of life, which works with sovereign power on the things around it, and casts aside, as being no longer needed, the external props and appliances that were required by the demands of a feebler age. Not that Christianity is altogether independent of outward things, and refuses the aid of the world in so far as this may be of service in providing defences for the truth, or securing for it a free course and a favourable consideration among men. There are respects in which the earth can help the woman. And the very tendency of the truth to work from within outwards,—to work on till it bring under its sway the whole domain, first of the personal relations, then of the social, finally of the public and political,—naturally leads, and in a sense compels, those who are conscious of its power, to make everything under their control subservient to its design. How far they may rightfully go in this direction can only, with *good* men, be a question of fitness and propriety, viewed in connection with the state of the Church, the condition of the world, and the spirit of Christianity itself. But with such men it never *ought* to be, it never can *justly* be, a question, whether the external should be brought in upon the internal affairs of the divine kingdom, so as to allow the truth to be overshadowed by outward pomp and circumstance, impeded in its working by the restraints of worldly power, or thrust upon men's consciences by weapons of violence. For the kingdom established by the Gospel is essentially spiritual,—it is a kingdom of righteousness, peace, and joy in the Holy Ghost; and when true to itself, and conducted in harmony with the mind of its Divine Head, it must ever give to the spiritual the ascendency over the carnal, and look for its gradual extension and final triumph to the power and influence of the truth itself.

Therefore—to sum up the whole matter, and to indicate, in a word, how one part links itself with another, and all with the responsibilities of a Christian calling—the Spirit-endowed Church of Christ is the theocracy in its new, its higher, its perennial form; since it is that in which God peculiarly dwells,

and with which He identifies His character and glory. Every individual member of this Church, according to the proper idea of his calling, is a king and a priest to God; therefore not in bondage to the world, nor dividing between the world and God, but recognising God in all, honouring and obeying God, and receiving power, as a prince with God, to prevail over the opposition and wickedness of the world. Every particular Church, in like manner, is, according to the idea of its calling, an organized community of such kings and priests; therefore bound to strive that the idea may be realized by the united strenuousness of its exertions in the cause of Christ, and the steady growth of its members toward a state in which they shall be without spot and blameless. The more this is the case, the more is the prayer of the Church fulfilled, 'Thy kingdom come;' and the nearer shall we be to that happy time, when all power, and authority, and rule, shall give way before the one heaven-anointed King, to whom the heritage of the earth belongs.

APPENDIX A.

VIEWS OF THE REFORMERS REGARDING THE SABBATH.—P. 142.

We regret that Hengstenberg, in his recent treatise on the Lord's day, takes much the same course with those referred to in the note, of producing quotations from the writings of the Reformers that present only one side of their opinions, and without any qualifying statement as to there being grounds on which they also acknowledge the abiding obligation of a weekly Sabbath. Any one would conclude, from the representation he has given, that the stream of sentiment ran entirely in one direction. There are undoubtedly very strong, and what might readily seem at first sight quite conclusive declarations in the writings and authorized standards of the Reformers, against sabbatical observances. Thus Luther, in his Larger Catechism, says, 'God set apart the seventh day, and appointed it to be observed, and commanded that it should be considered holy above all others; and this command, as far as the outward observance was concerned, was given to the Jews alone, that they should abstain from hard labour and rest, in order that both man and beast might be refreshed, and not be worn out by constant work. Therefore this commandment, literally understood, does not apply to us Christians; for it is entirely outward, like other ordinances of the Old Testament, bound to modes, and persons, and times, and customs, all of which are now left free by Christ.' So again, in the Augsburg Confession, expressing not only the mind of Luther, but also of Melancthon and the leading Lutheran Reformers: 'Great disputes have arisen concerning the change of the law, concerning the ceremonies of the new law, concerning the change of the Sabbath, which have all sprung from the false persuasion, that the worship in the Church ought to correspond to the Levitical service. They who think that the observance of the Lord's day was instituted by the Church in place of the Sabbath, as a necessary thing, completely err. Scripture grants that the observance of the Sabbath now is free; for it teaches that, since the introduction of the Gospel, Mosaic ceremonies are no longer necessary.' To add only one more, and that from the Reformed Church, the Helvetic Confession, drawn up in 1566, after referring to the observance of Sunday in early times, and the advantages derived from it, adds the following statement: 'But we do not tolerate here either superstition or the Jewish mode of observance. For we do not believe that one day is holier than

another, or that rest in itself is pleasing to God. We keep the Sunday, not the Sabbath, by a voluntary observance.'

Now, we freely admit that such statements, taken by themselves, and viewed apart from the circumstances of the time, might very naturally be understood to imply an absolute freedom from any proper obligation to keep the Lord's day. But it ought, first of all, to be borne in mind that the subject engaged a comparatively small share of the attention of the Reformers, and that, in so far as it did, they were placed in circumstances fitted to give a peculiar bias to their thoughts and language. There is no regular and systematic treatise on the Sabbath in the works of the more eminent divines of that period; it is only incidentally alluded to in connection with other points, such as the power of the Church in decreeing ceremonies, or briefly discussed in their commentaries on Scripture, or, finally, made the subject of a few paragraphs under the Fourth Commandment, in their elements of Christian doctrine. A few minutes might suffice to read what each one of the Reformers has left on record concerning the permanent obligation of the Sabbath; indeed that part of the question is rather summarily decided on, than calmly and satisfactorily examined. It was only about the beginning of the seventeenth century, when a controversy arose concerning it in Holland, that it began to attract much notice on the Continent, and that a careful investigation was made into the grounds of its existing obligation. Before the meeting of the famous Synod of Dort, considerable heats had been occasioned by the subject in the province of Zealand; and with the view of somewhat allaying these, or at least restraining them within certain bounds, that Synod, in one of its last sederunts, held on the 17th May 1618, and after the departure of the foreign deputies, passed certain resolutions, which were intended to serve as interim rules for the direction of those who might still choose to agitate the controversy, until it might be fully and formally discussed in a future synod. These resolutions were passed in the course of one day, and were carried with the consent of the Zealand brethren themselves, so that they may be regarded as embodying the nearly unanimous judgment of the Dutch Church at that period. They are as follows:—'1. In the Fourth Commandment there is something ceremonial and something moral; 2. The ceremonial was the rest of the seventh day, and the rigid observance of that day prescribed to the Jewish people; 3. But the moral is, that a certain and stated day was appointed for the worship of God, and such rest as is necessary for the worship of God, and devout meditation upon Him; 4. The Sabbath of the Jews having been abrogated, the Lord's day must be solemnly sanctified by Christians; 5. From the time of the apostles, this day was always observed in the ancient Catholic Church; 6. The day must be so consecrated to divine worship, that there shall be a cessation from all servile works, excepting those which are done on account of some present necessity, and from such recreations as are discordant with the worship of God.'

The publishing of these resolutions had not the desired effect; for neither did the controversy cease, nor was it carried on within the prescribed

bounds. A few years afterwards, a treatise on the subject was published by Gomar, then at the head of the Calvinists, disputing two or three of the resolutions. He was soon replied to at considerable length by Walæus; and still more elaborately, some years later, by J. Altingius. It was then first that the points connected with the permanent obligation of the Fourth Commandment came to be fully discussed in the Churches of the Reformation. And if certain mistakes in the way of handling the matter appeared in the writings of the earlier divines, we may be the less surprised, when we know the comparatively small share it had in their inquiries and meditations.[1]

But if we further take into account the circumstances in which they were placed, we shall be still less surprised at the particular error they adopted; for these naturally gave their minds the bias which led them to embrace it. The gigantic system of heresy and corruption against which they had to contend, was chiefly distinguished by the multitude of its superstitious rites and ceremonies, and the substitution of an outward attendance upon these for a simple faith in Christ, as the ground of men's acceptance before God. This false method of salvation by works had branched itself out into so many ramifications, and had taken such a powerful hold of the minds of men, that the Reformers were in a manner constrained to speak of all outward observances as in themselves worthless, and not properly required to the salvation of sinners. They represented, in the strongest terms, the inward nature of the kingdom of God, its independence of things in themselves outward and ceremonial, so that no bodily service, merely as such, was incumbent upon Christians as it had been in Judaism, but was only to be used as a help for ministering to, or an occasion for exercising the graces of, a Christian life. Hence, in the Augsburg Confession, difference of days and distinctions of food are classed together, as things about which so many false opinions had gathered, that 'though in themselves indifferent, they had become no longer so.' And the false opinions are particularly specified to be such as tended to produce the conviction, that people thought themselves entitled by those corporeal satisfactions to deserve the remission of their sins. Melancthon, in his defence of that Confession, arguing against the idea so prevalent regarding the Church and her external ceremonies, affirms that 'the apostles did not wish us to consider such rites as necessary to our justification before God. They did not wish to impose any burden of that kind upon our consciences; did not wish that righteousness and sin should be placed in the observance of days, of food, and such things. Nay, Paul declares opinions of such a kind to be doctrines of devils.' In like manner, Calvin, in his remarks upon the Fourth Commandment, contained in his *Institutes*, says, that as the Jewish Sabbath was but a shadow of Christ, 'there ought to be amongst Christians no superstitious observance of days;' and that to re-

[1] For a full, interesting, and impartial account of the controversies waged in Holland and also in this country during the seventeenth century, see the excellent work on the Sabbath by the Rev. James Gilfillan, published since this Appendix was written.

gard the sanctification of every seventh, though not precisely the last day of the week, as the moral part of the Fourth Commandment, was 'only to change the day in despite of the Jews, and at the same time to keep up in the mind the conviction of its sanctity.' Quotations of a like import might be multiplied almost indefinitely; but there can be no need for it, as all who are even moderately acquainted with the times and writings of the Reformers must know that, from the circumstances in which they were placed, and the peculiar nature of the warfare they were called to wage, such expressions regarding outward ceremonies in general, and the sanctification of the Lord's day in particular, are both of frequent occurrence and easily accounted for. At the same time, though such expressions unquestionably involve a doctrinal error, so far as the Lord's day at least is concerned, no one really acquainted with the spirit of their writings can need to be told that it is the mere *opus operatum*—the outward service alone that is there spoken of. Nothing more, after all, is meant, than that the kingdom of God is not meat and drink,—that there is no essential inherent sanctity in the days and observances considered by themselves, as apart from the way in which they are used, and the ends for which they are appointed. That the Reformers did not mean the statements referred to to be taken in the most unqualified sense, is evident alone from their views of the primeval Sabbath. They held, we believe, without any exception worth naming, that the weekly Sabbath appointed at the creation had a universal aspect, and has a descending obligation to future times. We have already given the judgment of Calvin, and also of Luther, upon this subject.—(See p. 142.)

Beza was of the same mind, as will appear from a quotation to be produced shortly. So also Peter Martyr, who, in his *Loci Com.*, says: 'God could indeed have appointed all or many days for His own worship; but since He knew that we were doomed to eat our bread by the sweat of our face, He rested one in seven, on which, discarding other works, we should apply to that alone.' And Bullinger, who says on Matt. xii.: '*Sabbath* signifies rest, and is taken for that day which was consecrated to rest. But the observance of that rest was always famous and of highest antiquity, not invented and brought forth for the first time by Moses when he introduced the law; for in the Decalogue it is said, "Remember the Sabbath-day to keep it holy," thereby admonishing them that it was of ancient institution.' And to pass over many of the learned writers, from whom similar extracts might be taken, we conclude with the testimony of Pareus, who, though not properly a Reformer, was yet the disciple of the Reformers, and who, in his commentary on Gen. ii. 3, says: 'It pertains to *us* to keep holy the day sanctified by God, by imitating His rest. To imitate the rest of God is not to be idle, to do nothing, for God was not idle, nor did He bless idleness; neither is it to feign that a sanctity was impressed upon that day (as hypocrites do, who make an idol of the Sabbath); but it is, according to God's example, to cease from our works, that is, from sins, which properly are our works, tending most of all to desecrate the Sabbath, and from the labours of this life, to which the six days are destined. It is, further,

to apply the Sabbath to divine worship, by teaching, hearing, meditating, doing those things which pertain to the true knowledge and worship of God, to the love of our neighbour, and our own salvation. Such sanctification is suitable every day; for in blessing the seventh day, God did not curse other days; but the sanctification was, by way of distinction, pronounced upon that day, on which no other labours were to entangle us.'

It is evident, that with such views regarding the original appointment and descending obligation of a weekly Sabbath, the Reformers could only have disowned the duty of keeping a Christian Sabbath by being inconsistent with themselves, and could only have denied the abiding obligation of the Fourth Commandment by holding some peculiar notions (different from those now generally entertained) respecting the import of that commandment. We believe that they were at one in holding the Decalogue to be the revelation of the moral law, and as such, therefore, binding in all its precepts upon men of every age and condition of life. As a specimen, we may take what Melancthon says of the relation of the Decalogue to the law of nature (*Op.* ii. p. 250 sq., ed. 1562), where he refers to the usual threefold division of moral, ceremonial, and political, but holds the moral law to be the principal, and indeed 'the Decalogue rightly understood.' Then proceeding to describe the Decalogue as a whole, he says: 'THE MORAL LAW is the eternal and unchangeable wisdom that is in God, and a rule of righteousness, distinguishing what is right from what is wrong—commanding the one, and with severe indignation forbidding the other; the knowledge of which was in creation implanted in rational creatures, and afterwards often repeated, and by divine voice proclaimed, making known to men that God is, and what He is, and that He is a Judge who obliges all His rational creatures to be conformed to that divine rule of His, and condemning all, and denouncing terrible destruction against whatever is not possessed of this conformity.' In like manner, Calvin, in his *Institutes*, heads the chapter which treats of the Decalogue, 'An explanation of the Moral Law;' describes it as 'the rule of perfect righteousness;' and gives it as the reason why God has set up this law in writing before us, 'both that it might testify with more certainty what in the law of nature was too obscure, and might more vividly, as by a palpable form, strike our mind and memory.'

Regarding the Decalogue in this light, the Reformers plainly ought to have considered the Fourth Commandment, as well as the others, of universal and permanent obligation. And yet it is certain they did not. They laid down right premises on the subject, while, by some strange oversight or misapprehension, they failed to draw the conclusion these inevitably lead to. It was the unanimous opinion of those divines, that the rest enjoined in the Fourth Commandment was of a ceremonial and typical nature,—that, as Luther expresses himself, 'it was entirely outward,' and as such, therefore, consummated and done away in Christ. Even Altingius could not get rid of this view of the matter, and consequently feels himself necessitated to maintain the extreme position, that man was not only made, but also sinned and fell on the sixth day, and that the rest of the

Sabbath, having been brought in subsequent to the fall, was even in its first observance a type of redemption. By such a position, though too improbable to be generally received, he of course vindicated his consistence in regard to the rest of the Sabbath, as being from the first of a typical nature. The Reformers, however, cannot receive the benefit of the same vindication, not having broached the opinion that the original institution of the Sabbath was subsequent to the fall. The inconsistence probably never struck them, from the subject having occupied so comparatively small a share of their attention. And what seems more than anything else to have misled them, was the passage in Colossians, where 'Sabbath-days' are classed by the apostle among the things which were shadows of Gospel truth, and hence done away when Christ, the substance, came. They constantly bring forward this passage when speaking of the ceremonial and typical nature of the Jewish Sabbath.

But how did they reconcile to their own minds the manifest inconsistence of at once holding the Fourth Commandment to be of moral and perpetual obligation, and at the same time of considering the sacred rest imposed in that commandment as of a ceremonial nature, and only of temporary obligation? There was here a real difficulty in the way; and though we find some variety in their endeavours to get rid of it, yet they all concurred in introducing into this part of the Decalogue the distinction —at variance as it was with the general view they entertained of that code of precepts—that the precept was partly ceremonial and partly moral. It was ceremonial, as interdicting all servile work, and enjoining a day of outward unbroken rest,—thus typifying the peaceful and blessed rest which believers enjoy in Christ, free alike from the labours of sin and the fears of guilt. But did the typical stand in that day of rest being simply one in every seven, or in its being precisely the seventh and last of the ever-returning cycle? Here we find great diversity of opinion. And did the moral stand in the appointment of one day in every seven, though not precisely the last in order, as a day of bodily rest and spiritual employment, or more generally, in its requiring adequate and proper times to be set apart for these merciful and holy purposes? Here also no less diversity.

Some of the Reformers descended so little into particulars, that we cannot, for certain, know what opinion they held on these points. For example, Melancthon, in his *Loci Theol.*, and in his treatise *De Lege Divina* (using almost the same words), writes thus: 'In this commandment there are properly said to be two parts—the one natural, the other moral; the one the genus, the other the species. Of the former it is said that the natural part or genus is perpetual, and cannot be abrogated, as being a command concerning the maintenance of the public ministry, so that on some one day the people should be taught, and divinely appointed ceremonies handled. But the species, which bears respect to the seventh day in particular, is abrogated.' He carefully avoids saying whether he looked upon the abolition as standing in the change of the day from the seventh to some other; and also, whether the morality of the command-

ment required the day preserved to be some one day in every week. His language does not necessarily imply any positive decision on these points, although the natural inference is, that by the day still to be observed for pious purposes, he meant one day in each week; and by the abrogation of the species, the mere removal of that day from the last to another day of the week—the first.

The opinions of the Reformed divines, however, are generally expressed with sufficient distinctness upon the points in question; and they divide themselves into two leading classes. One class, with Calvin at their head, maintained that the typical mystery of the sabbatical rest stood not simply in its being held on the seventh or last day, but in that along with the other six preceding days of work—in the number seven viewed as one whole, and terminating in the most strict and rigorous cessation from all labour. Hence the removal of the day from the last to the first of the week, if the day itself was still viewed in precisely the same character, did not essentially alter the nature of the institution: the number seven was still preserved, and if viewed in the same light, and in all its parts held equally binding as before, the Jewish ordinance, in their estimation, was substantially retained. Considering the sabbatical rest, therefore, of every seventh day as a shadow of Gospel realities, they conceived that the moral obligation couched under the figure could be carried no further than to impose the necessity of setting apart such times as might be sufficient to maintain the worship of God; but that it did not strictly bind Christians to confine themselves to one day in seven, as if to take more would be to err in excess, or to take fewer would be to err by deficiency. The exact length of the period which was to separate one day of rest from another, under the Christian dispensation, they held should be determined by other considerations. But did they therefore question that there should be one in seven? Not in the least, for there were considerations enough besides to fix that as the proper rotation. Gomar, indeed, says that days for the solemn worship and service of God ought to be more frequent now than under the Jewish dispensation; and he gives us to understand, that to impress this upon the minds of Christians, was one of his reasons for undertaking to show the abrogation of the Jewish seventh-day Sabbath: for God, he contends (in *sect. fifth*), imposed only one day in seven upon the Jews, because they were a carnal and stiff-necked people, and were burdened with many heavy ceremonies; and hence arises a clear obligation, in the altered and improved circumstances of Christians, to have, when they can, more frequent days of sacred rest for the worship of God. Gomar therefore held the propriety, and even the obligation, if circumstances permitted, to have a more frequent than a seventh-day Sabbath.

But he seems to stand alone in connecting such an obligation with the Fourth Commandment. The Reformers, at any rate, appear to have had no doubt that the day to be observed for holy purposes was to be one in each week, not excepting those of them who took the most general view of the moral obligation imposed in the Fourth Commandment, feeling themselves drawn to that conclusion by a regard to the other purposes for which

it was given, as well as from the primeval character of the ordinance, and the recorded procedure of the Apostolic Church in keeping the first day of the week. Luther, in his German annotations on the Fourth Commandment, says: 'Although the Sabbath is now abolished, and the conscience is freed from it, it is still good, and even necessary, that men should keep a particular day in the week for the sake of the word of God, on which they are to meditate, hear, and learn, for all cannot command every day; and nature also requires that one day in the week should be kept quiet, without labour either for man or beast.' In like manner, in his Larger Catechism, after stating that the worship of God is 'not now bound to certain times, as it was among the Jews, as if this day or that were to be preferred for such a purpose, for no day is better or more excellent than another,' he goes on to remark, that 'since the mass of men cannot attend on it every day, from the entanglements of business, some one day, *at the least*, in the week must be chosen for giving heed to that matter,'—mentioning the example set by the Apostolic Church in choosing the first day of the week as what ought to determine the Church in succeeding times. Calvin is, if possible, still more decided; for he holds, that even as imposed upon the children of Israel in the Fourth Commandment, the Sabbath was designed not merely to prefigure spiritual rest, but also to afford an opportunity for engaging in religious exercises, and for a respite from labour to the humbler classes of society. And 'since these two latter reasons,' he remarks in his *Institutes*, 'ought not to be numbered amongst the ancient shadows, but alike concern all ages, although the Sabbath is abolished, it yet has that place among us, that on stated days we meet for hearing the word of God, for partaking of the Lord's Supper, and for public prayers; also that servants and work-people may have a respite from labour.' And a little afterwards, more expressly, he speaks of 'the apostle having retained the Sabbath' for the poor of the Christian community, so far keeping up the distinction of days, and of the danger of superstition being almost taken away by the substitution of another day of the week for religious purposes, instead of that which the Jews held to be peculiarly sacred.

There was, however, another class of opinions, or rather of divines holding the opinion, that the sabbatical rest, as enjoined upon the Jews in the Fourth Commandment, was indeed typical of the spiritual rest of the Gospel, but that the mystery or type existed in the day of rest being precisely the seventh or last day of the week; that the moral obligation contained in the precept for all times and ages was its imposing the duty of hallowing one day in seven; and that, consequently, by changing the day from the last to the first, which was done by the apostles under the direction of the Holy Spirit, the moral part of the commandment was retained in full force, while the Jewish mystery necessarily ceased. This more correct opinion was, I should say, more generally adopted by the earlier divines after the Reformation than the one just considered. Beza may first be mentioned, who thus writes on Rev. i. 10: 'He calls that day *the Lord's*, which Paul names *the first of the week* (*μίᾳ σαββάτων*), 1 Cor. xvi. 2, on

which day it appears that even then the Christians were accustomed to hold their own regular meetings, as the Jews were wont to meet in the synagogue on the Sabbath, for the purpose of showing that the Fourth Commandment, concerning the sanctification of every seventh day, was ceremonial, *as far as it respected the particular day of rest and the legal services;* but that as regards the worship of God, it was a precept of the moral law, which is perpetual and unchanging during the present life. That day of rest had stood, indeed, from the creation of the world to the resurrection of our Lord, which being as another creation of a new spiritual world (according to the language of the prophets), was made the occasion (the Holy Spirit, beyond doubt, directing the apostles) for assuming, instead of the Sabbath of the former age, or the seventh day, the first day of this world, on which, not the corporeal and corruptible light created on the first day of the old world, but this heavenly and eternal light, hath shone upon us. Therefore the assemblies of the Lord's day are of apostolical and truly divine tradition; yet so that a Jewish cessation from all work should not be observed, since this would manifestly be not to abolish Judaism, but only to change what respected the particular day. This, however, was afterwards introduced by Constantine, as appears from Eusebius and the laws of the emperor, and was afterwards, by succeeding emperors, restrained within still narrower bounds; till at length, what was first instituted for a good purpose, and is still properly retained—namely, *that the mind, freed from its daily labours, should give it itself wholly up to the hearing of the word of God*—came to degenerate into mere Judaism, or rather the most vain will-worship, innumerable other holy-days having been added to it.'

This passage puts it beyond a doubt that, according to Beza, the ceremonial part of the Fourth Commandment consisted only in the particular day, and the bodily rest, and that the moral part required still one day in seven to be set apart for the worship of God. What he says of the manner in which the rest should now be observed, will fall to be noticed under the next head. Peter Martyr expresses the same opinion in his *Loci Communes*, under the Fourth Commandment, remarking, that 'as in other ceremonies there is something abiding and eternal, and something changeable and temporal (as in circumcision and baptism, it is perpetual that they who belong to the covenant of God, and are admitted among His people, should be distinguished by some outward sign), the *kind* of sign was changeable and temporary; for that it might be done, either by the cutting off of the foreskin, or by the washing with water, God manifested by His appointment. In like manner, that one fixed day in seven should be set free (*mancipetur*) for the worship of God, is fixed and determined; but whether this or that day should be appointed, is temporary and changeable.' To the same effect also, Ursinus, the friend of Melancthon, in his Catechism: 'That the first part of the command (that, namely, which enjoins the keeping holy of a seventh-day Sabbath) is moral and perpetual, appears from the end of the institution, and the reasons assigned for it, which are perpetual.' Then, after mentioning these, he concludes, that as 'they

relate to no definite period, but to all times and ages of the world, it follows that God wished to bind men from the beginning of the world even to its end, to keep a certain Sabbath.' And again: 'Though the ceremonial Sabbath is abrogated in the New Testament, a moral Sabbath still remains, and itself therefore a kind of ceremonial Sabbath, *i.e.* some regular time must be set apart for the ministry. For it is not less needful now in the Christian than it was formerly in the Jewish Church, that there be some fixed day on which the word of God may be taught and the sacraments publicly administered, which, however, we are not strictly bound to make either the third, fourth, fifth, or any other determinate day of the week.' He evidently means that, so far as the morality of the Fourth Commandment is concerned, it simply obliges us to one day in the seven. It is almost unnecessary to mention the names of more who adhered to this opinion. We may just add that it seems to have been that of Bucer, and of Viret, the colleague of Calvin; that it was the opinion of Pareus is certain, as it seems also to have been that of the Synod of Dort, if we may judge from what may be regarded as the natural import of their resolutions; and both Walæus and Altingius have not only affirmed it as their opinion, but are at considerable pains to prove that the very substance of the Fourth Commandment is its requiring the sanctifying of one day in seven for the service of God,—that unless it included an obligation to this, there could be no proper meaning in the express mention of six days as the appointed period of weekly labour, continually succeeded by another of rest, and no force in the appeal to God's example and work in creation,—and consequently, that while the moral requires the observance of one day in seven, the ceremonial ceased when the change took place from the last to the first day of the week.

There is still another point, on which it is of importance to give a correct exhibition of the views of the Reformers, viz. in regard to the due observance of the Lord's day, the Christian Sabbath. Here it is necessary to premise at the outset, what must have occasionally struck those who have read the preceding quotations, that some of the Reformed divines looked upon the cessation from work on Sabbath as more strictly and absolutely required of the Jews than is now binding on Christians, and that the entireness of the prohibition in that respect was essential to the mystery wrapt up in the Sabbath. In proof of this they generally refer to such passages as Exodus xvi. 23, xxxv. 3, which they understand as prohibiting even all preparation of food on Sabbath. Altingius has endeavoured to show—and I think with perfect success—that such was not really the meaning of those passages, and that such works as were necessary for the ordinary support and refreshment of the body were always permitted, and practised too, among the Jews. We have already discussed this point, however, and shall not further refer to it here. But the Reformers undoubtedly did believe that a degree of rigour, an extent of prohibition, belonged to the Jewish Sabbath, for which we find no proper warrant in Scripture; and well knowing, from New Testament Scripture, that no such yoke was laid upon the Christian Church, they naturally drew the

equally unwarranted conclusion, that the strictness of prohibition as to the performance of works requiring labour was somewhat relaxed. In using such language, they still did not mean that ordinary works might be performed on any plea of worldly convenience or pleasure, but such only as were performed by our Lord,—works required for the necessary support or the comfort of men, and some of which at least they conceived to have been interdicted to the Jews, for the purpose of rendering their sabbatical rest more exactly typical of the spiritual rest enjoyed by believers in Christ.

For the proof of this we can appeal to a case which will put the matter, in regard to one great man at least, beyond a doubt,—we mean the venerable Calvin. During his lifetime a book was published by some Dutchman, in which the lawfulness of images in divine worship, to a certain extent, was maintained on the following ground:—That though all use of images, and consequently all kinds of image-worship, were prohibited in the Second Commandment, yet this was not to be understood too rigorously; for we have the same exclusive prohibition of all work on Sabbath in the Fourth Commandment, and yet we know that Christ both did and allowed certain kinds of work on that day: so that either He must be held to have violated the Sabbath, or the commandment must be regarded as less strict in its prohibitions of work than the plain import of its words would lead us to suppose,—an alternative, he contended, which would render it equally consistent with the purport of the Second Commandment to make some use of images in the worship of God. Calvin wrote a reply to this treatise, which is contained in vol. viii. of the Amsterdam edition of his *Works*. We quote only that part of it which bears upon our present subject. At p. 486 he says: 'They who profess Christianity have always understood that the obligation by which the Jews were bound to observe the Sabbath-day was temporary. But it is quite otherwise in regard to idolatry. I grant it, indeed (that is, the Sabbath), as the bark of a spiritual substance, the use of which is still in force, of denying ourselves, of renouncing all our own thoughts and affections, and of bidding farewell to one and all of our own employments (*operibus nostris universis valedicendi*), so that God may reign in us, then of employing ourselves in the worship of God, learning from His word, in which is to be found our salvation, and of meeting together for making public profession of our faith,—all which differ from the Jewish shadows; for it was so servile a yoke to the Jews, that they were bound on one day of each week to abstain from all work, so that it was even a capital offence to gather wood or bear any burden.' And then he goes on to defend Jesus from the charge of having broken the Fourth Commandment by performing works of healing on the Sabbath, on the ground that such works did not fall within the prohibition,—that they were properly God's works, and in no age, on no occasion, were unseasonable or improper.

It is singular that this great man did not here perceive the full force of his own argument, and is another proof that the subject had not, in all

its bearings, been fully weighed by his masterly mind. For the same argument which he applied to the defence of Christ in the liberties He personally took with the sabbatical rest, would, if properly carried out, have equally availed to show that the Sabbath, as imposed upon the Jews, was not the servile yoke it is here represented; that all work was not absolutely forbidden to them on that day,—not simply the engaging in *any* worldly employment, or the bearing of *any* burden, *for whatever purpose*, but only such as was done in the way of ordinary traffic or worldly business,—for purposes merely of temporal profit or carnal pleasure, not immediately called for by any proper plea of necessity or mercy. It is strange also that Calvin, and many of the other Reformers, should have spoken so often of the Sabbath enjoined in the Fourth Commandment as if it had been an ordinance of mere bodily rest. They did not so interpret the other commandments. They did not make the fulfilment of the second to stand in the mere rejection of idolatry, nor that of the sixth in the simple withholding of the hand from murder; and why should they ever have thought or spoken as if the fourth only enjoined a day of outward rest, and not that simply as a means for the promotion of higher interests? But with such mistakes regarding the Jewish Sabbath, properly considered, the above passage from Calvin gives us very distinctly to understand how he conceived the ordinance of the Sabbath, as still binding on the Church, should be observed. Though the obligation was not the same in his judgment as in the Jewish commonwealth, yet he held it should still be made so much a day of spiritual and sacred rest, as not only to be hallowed by the denying and crucifying of our sinful affections, but also by taking a solemn leave of our own, that is, undoubtedly, our common worldly occupations, and employing ourselves in the public and private exercises of God's worship. The distinction, as he regarded it, between the Jewish and the Christian Sabbath, was not that the latter did, while the other did not admit, of manual labour or worldly employments, without any urgent plea of necessity or mercy, but that the Jewish Sabbath so rigorously enforced the outward rest, as to prevent things being done which were necessary to the ordinary comfort, or conducive to the higher interests of man. He held the obligation still in force to keep the Sabbath, as a day set apart for the peculiar worship and service of God, liable to be interrupted only by doing what might be required for the relief of our present wants, or by labours of love for our fellow-creatures.

At the risk of being tedious, and for the sake of removing all possible doubt about the real sentiments of Calvin concerning the way in which the Christian Sabbath ought to be spent, we produce other two extracts from his works,—passages found in his discourses (in French) to the people of Geneva on the Ten Commandments. The fifth and sixth of these treat of the Sabbath. And in the fifth, after having stated his views regarding the Sabbath as a typical mystery, in which respect he conceived it to be abolished, he comes to show how far it was still binding, and declares that, as an ordinance of government for the worship and service of God,

it pertains to us as well as to the Jews. 'The Sabbath, then,' says he, 'should be to us a tower whereon we should mount aloft to contemplate afar the works of God, when we are not occupied nor hindered by anything besides, from stretching forth all our faculties in considering the gifts and graces which He has bestowed on us. And if we properly apply ourselves to do this on the Sabbath, it is certain that we shall be no strangers to it during the rest of our time, and that this meditation shall have so formed our minds, that on Monday, and the other days of the week, we shall abide in the grateful remembrance of our God,' etc. Again: 'It is for us to dedicate ourselves wholly to God, renouncing ourselves, our feelings, and all our affections; and then, since we have this external ordinance, to act as becomes us, that is, *to lay aside our earthly affairs and occupations, so that we may be entirely free* (vaquions du tout) to meditate the works of God, may exercise ourselves in considering the gifts which He has afforded us, and, above all, may apply ourselves to apprehend the grace which He daily offers us in His Gospel, and may be more and more conformed to it. And when we shall have employed the Sabbath in praising and magnifying the name of God, and meditating His works, we must, through the rest of the week, show how we have profited thereby.'

It is only necessary to bear in mind the explanation already given regarding the sentiments generally entertained by the Reformers of the Jewish Sabbath, to see that Beza, in his remarks on Rev. i. 2, is of the same mind with Calvin as to the exclusion of worldly employments from the proper observance of the Lord's day. When he speaks there of a Jewish cessation from all work not being now imperative, he evidently means in the sense already explained—the mistaken sense, as we have endeavoured to show; for he not only affirms that the sanctification of the seventh day was a part of the moral law, as regards the worship of God, ceremonial only in so far as it respected the particular day and the legal services, but also expresses it as proper, on that day, for the mind to be freed from its daily labours, that it may give itself wholly up to the hearing of the word of God. And that Viret, another of Calvin's colleagues, entirely concurred with him regarding the due sanctification of the Lord's day, his discourse on the Fourth Commandment is abundant evidence. For he thus expresses himself there: 'Since we have from God everything we possess, soul, body, and outward estate, we ought never to do anything else all our lives, than what He requires and demands of us for the true and entire sanctification of the day of rest. Nevertheless, we see that He assigns and permits us six days for doing our own business, and of the seven He reserves for Himself only one—as if He had contented Himself with the seventh part of the time which was specially given up and consecrated to Him, and that all the rest was to be ours. . . . What ingratitude is it, if, in yielding us six parts of the seven which we owe Him, we do not at the least strive with all our power to surrender the other part, which He exacts of us, as a token of our fidelity and homage!' Then, in reference to the objection that it seemed

to follow from his views of the Sabbath, that after the public duties were over men might spend the remaining hours of the day in other occupations, he replies: 'Since we are permitted all other days of the week excepting this for attending to our bodily concerns, it seems to me that we hold very cheap the service of God and the ministry of the Church, on which we ought to wait more diligently on that day than any other, if we cannot find means for employing one whole day of the week in things which God requires of us upon it. For they are of such weight and consequence that we must take care, in every manner possible, lest we occupy ourselves with anything which might turn our attention elsewhere; so that we may not bring our hearts by halves, but that ourselves and all our family may without distraction apply,' etc.

Bucer, the friend both of Luther and Calvin, expresses sentiments quite similar in the fifteenth chapter of his work on the kingdom of Christ: 'Since our God, with singular goodness towards us, has sanctified one day out of seven, for the quickening of our faith, and so of life eternal, and blessed that day, that the sacred exercises of religion performed on it might be effectual to the promoting of our salvation, he verily shows himself to be a wretched despiser, at once of his own salvation and of the wonderful kindness of our God towards us, and therefore utterly unworthy of living among the people of God, who does not study to sanctify that day to the glorifying of his God, and the furthering of his own salvation, especially since God has granted six days for our works and employments, by which we may support a present life to His glory.' Then, in reference to the neglect of daily worship, through the carelessness of some, and the impediments in the way of others, he asks, 'Who, therefore, does not see how advantageous it is to the people of Christ, that one day in seven should be so consecrated to the exercises of religion, that it is not lawful (fas) to do any other kind of work than assemble in the sacred meeting, and there hear the word of God, pour out prayers before God, make profession of faith, and give thanks to God,—present sacred offerings, and receive divine sacraments, and so, with undivided application, glorify God, and make increase in faith? For these are the true works of religious holy-days.' And he goes on to mention, with satisfaction, the laws made by Constantine, and other emperors, to prohibit by penalties the transaction of ordinary business, the exhibition of spectacles, and such things, on the Lord's day.

It is abundantly obvious, from the quotations already given, that the Reformers, from whom they are taken, inculcated the duty of keeping the Lord's day not in part merely, but as *a day* of spiritual rest and sacred employment; and of doing this, first of all, by ceasing from all ordinary labours and occupations, in so far as the claims of necessity might permit; then, by giving attendance upon the means of grace in public; and finally, by ordering our thoughts and behaviour during the other parts of the day, so as still to make it available to our spiritual improvement. The more express and definite statements contained in these quotations prove, that though frequently in the writings of the Reformers the duties proper

to the observance of the Lord's day are spoken of in a general way, as consisting in doing what pertains to the preservation and improvement of the public ministry, they did not, by so speaking, mean to intimate that, excepting what was spent at church, the time might be taken up in any worldly business or recreation. They are most pointed in excluding all worldly occupations whatever,—the proper work of the six days, whether done for profit or for pleasure. And in dwelling so specially as they sometimes do upon the public ministry, it was not as if they slighted the more private and family duties,—for these, we see, they also enforced,—but only because they regarded them as in a manner bound up with a faithful attendance upon the public services of religion. For the school of Geneva, in particular, as it existed under the teaching of Calvin, Viret, and Beza, nothing can be more satisfactory than the manner in which they practically inculcated the devout and solemn observance of the Lord's day; and that their own practice, and their general doctrine upon the subject, were in perfect accordance with the extracts that have been produced, we have a striking proof in the taunt which Calvin, in his *Institutes*, says was thrown out against them by some restless spirits, as he calls them (probably the libertine Anabaptists), 'that the Christian people were nursed in Judaism,' because they keep the Lord's day. The very accusation bespeaks how strict was the enforcement of that day, and how orderly its observance at Geneva during the ascendency of those great men.

In reality, the observance of the Lord's day practised at Geneva, and enforced by Calvin and the other Reformers, differed very materially from the Judaical observance, according to the notions of the later Jews; and it was, no doubt, partly their regard to these notions which led the Reformers astray as to their ideas of the import of the Fourth Commandment. They suffered themselves to be unduly biassed by the maxims and the legislation of the synagogue on the subject, as if these were properly grounded in the divine command, and not rather the turning of its benignant spirit into an oppressive and irksome yoke. How much they made it of this description, and how justly the Reformers might speak of our being delivered from the Jewish yoke, in the sense now mentioned, may be seen by looking into that portion of the Mishna which treats of the Sabbath. There, the securing of a merely outward, corporeal rest, as opposed to labour or work, is treated as the whole object of the command; and a yoke of numberless restrictions and prohibitions is imposed, for the purpose of determining what is work and what is not, with reference to the law of the Sabbath. As specimens of the vexatious trifling to which this Rabbinical legislation has descended, the following may be taken. The question is asked, With what species of wick the lamps may be lighted on the Sabbath, and with what not? And as many as fourteen substances are specified which might not be used, and about half as many which might. 'He that extinguishes the lamp because he is afraid of heathen, of robbers, of an evil spirit, or that the sick may sleep, is absolved; but if to save his lamp, oil, or wick, he is guilty.' 'The tailor

must not go out with his needle near dusk [on the Sabbath eve], lest he forget and carry it out with him [after the Sabbath has begun]. The scribe is not to go out with his writing-reed; nor must a man cleanse his garments of vermin, or read by candle-light.' 'An egg must not be put at the side of a hot kettle, that it become seethed, nor must it be wrapt in hot cloths, nor must it be put into hot sand or dust, that it be roasted.' 'Into a pot or kettle which has been moved from the fire boiling, a man must not put spice; but he may do so in a dish or on a plate.' 'If a man carries a loaf into the public reshuth, he is guilty; if two carry it, they are absolved [namely, because in the one case a man does a complete work, but in the other not].' 'He who pares his nails, or who pulls the hair out of his head, or off his lip, or out of his beard; likewise a woman who plaits her hair, or dyes her eyebrows, or who parts the hair on her forehead,—the sages prohibit all these, on the score of their violating the Sabbath rest.' Thus the subject is prosecuted through twenty-four chapters, setting forth all manner of frivolous distinctions for the purpose of deciding what is work and what not, and, by consequence, what may and what may not be done on the Sabbath. Had this miserable and petty legislation really been warranted by the Fourth Commandment, we need not say it had been utterly at variance with the spirit of the Gospel; since it would place the most selfish and inactive formalist in the highest rank of observers of the divine law. But a Sabbath observance made up of such external punctilios never was required by God: it is the ignorance and folly of the Rabbinical Jews, as of modern Anti-Sabbatarians, to suppose that it was; and it was, in some degree, also the mistake of the Reformers, to think that the command, as imposed upon the Jews, gave a certain countenance to the error. The kind of observance really required by the divine precept was of a far higher kind; and it is that which the better part of the Reformers in past times, as well as evangelical Christians in the present, hold to be matter of abiding obligation.

It appears, then, upon a full and careful examination of the whole matter, that the Reformers and the most eminent divines, for about a century after the Reformation, were substantially sound upon the question of the Sabbath, in so far as concerns the obligation and practice of Christians. Amid some mistaken and inconsistent representations, they still, for the most part, held that the Fourth Commandment strictly and morally binds men in every age to set apart one whole day in seven for the worship and service of God. They all held the institution of the Sabbath at the creation of the world, and derived thence the obligation upon men of all times to cease every seventh day from their own works and occupations. Finally, they held it to be the duty of all sound Christians to use the Lord's day as a Sabbath of rest to Him,—withdrawing themselves not only from sin and vanity, but also from those worldly employments and recreations which belong only to a present life, and yielding themselves wholly to the public exercises of God's worship and to the private duties of devotion, excepting only in so far as any urgent call of

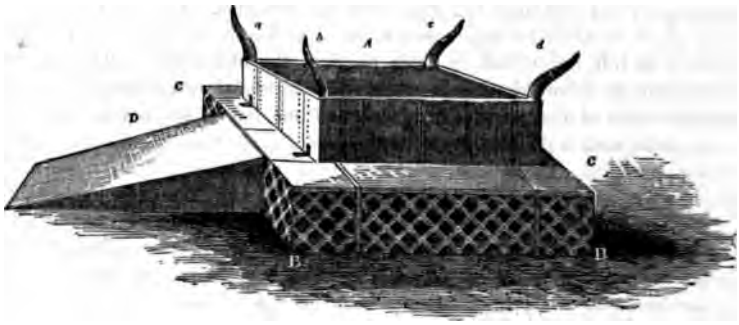
necessity or mercy might come in the way to interrupt them. We avow this to be a fair and faithful representation of the sentiments of those men upon the subject, after a patient consideration of what they have written concerning it. We trust we have furnished materials enough from their writings, for enabling our readers to concur intelligently in that representation. They will see that the summary given by Gualter of their views (as quoted at page 141) is greatly nearer the mark than the one-sided representation of Hengstenberg. And they will henceforth know how to estimate the assertions of those who, after glancing into the works of the Reformers, and picking up a few partial and disjointed statements, presently set themselves forth as well acquainted with the whole subject, and as fully entitled to say that the Reformers agree with them in holding men at liberty, after they may have been at church, to work, or travel, or enjoy themselves as they please, on other parts of the Sabbath. Such persons may be honest in representing this as the mind of the Reformers, but it must not be forgotten that their credit for honesty in the matter rests upon no better ground than that of ignorance and presumption.

It were wrong to bring our remarks on this subject to a close without pointing to the important lesson furnished, both to private Christians and to the Church at large, by the melancholy consequences which soon manifested themselves as the fruit of that one doctrinal error into which the Reformers did certainly fall regarding the Sabbath. For though there was much in their circumstances to account for their falling into it, and though it left untouched, in their opinion, the obligation resting on all Christians to devote the day of weekly rest to sacred employments,—yea, though some of them seemed to think that one day in seven was scarcely enough for such a purpose,—yet their view about the Sabbath of the Fourth Commandment, as a Jewish ordinance, told most unfavourably upon the interests of religion on the Continent. There can be little doubt that this was the evil root from which chiefly sprang, so soon afterwards, such a mass of Sabbath desecration, and which has rendered it so difficult ever since to restore the day of God to its proper place in the feelings and observances of the people. It was well enough so long as men of such zeal and piety as the Reformers kept the helm of affairs,—their lofty principles, and holy lives, and self-denying labours, rendered their error meanwhile comparatively innoxious. But a colder age both for ministers and people succeeded,—when men came to have so little relish for the service of God, and were so much less disposed to be influenced by the privileges of grace than to be awed by the commands and terrors of law, that the loss of the Fourth Commandment, which may be said to be the only express and formal revelation of law upon the subject, was found to be irreparable. The other considerations which were sufficient to move such men of faith and piety as the Reformers, fell comparatively powerless upon those who wanted their spiritual life. Strict and positive law was what they needed to restrain them, which being now in a manner removed, the religious observance of the day of God no longer pressed upon them as a matter of conscience. The evil once begun, proceeded rapidly

from bad to worse, till it scarcely left in many places so much as the form of religion. No doubt many other causes were at work in bringing about so disastrous a result, but much was certainly owing to the error under consideration. And it reads a solemn and impressive warning to both ministers and people, not only to resist any improper encroachments upon the sanctity of the Lord's day, but also to beware of weakening any of the foundations on which the obligation to keep that day is made to rest; and in this as well as in other things, to pray with Leighton, that they may 'be saved from the errors of wise men, yea, and of good men.'

APPENDIX B.—P. 303.

THE subjoined cut represents the altar of burnt-offering, as understood and explained in the text. It no further differs from the figure given in F. Von Meyer, than that the horns at the four corners are made in imitation of actual horns (of cattle), while in Meyer they are merely little perpendicular projections.



A is the open space within the boards, in which an earthen or stone fire-place was constructed.

B is the network of brass, supporting the projecting ledge.

C is the projecting ledge itself (the carcob of Ex. xxvii. 4, 5).

D is the incline, made of stones or earth, by which the priest reached the ledge.

a b c d are the horns of the altar.

APPENDIX C.

SUPPLEMENTARY REMARKS ON THE SUBJECT OF SACRIFICE BY BLOOD.—P. 304.

In the earlier editions of this work, it was deemed unnecessary to do more, by way of supplement on the subject under consideration, than to indicate with some fulness the defective, though somewhat plausible, views of Bähr respecting atonement, and expose their essential contrariety to the teaching of Scripture. Since then, however, a great deal has been written upon sacrifice, both in regard to the blood which formed the more vital element of its efficacy, and the actions which were appointed to accompany its presentation; so that the views of Bähr no longer hold the prominence in the false direction which they once did. Latterly, indeed, Hofmann (in his *Schriftbeweis*), with no higher views than Bähr, has endeavoured, by a still more careful and elaborate exegesis, to unsettle the received doctrines of the Church upon the points at issue. In this, however, he has been vigorously met by Kurtz, Delitzsch, and many besides, who, with solid learning as well as distinguished ability, have maintained and vindicated, on Old Testament ground, the great principles involved in the doctrine of vicarious atonement. It has been, I think, a misfortune, naturally indeed, yet unhappily, growing out of this minute and controversial discussion of the topics in question, that a degree of precision and exactness has sometimes been sought by the defenders of the Church doctrine, as well as their opponents, to be imposed upon the Old Testament symbols, which they cannot fairly be expected to convey. A symbolical religion, from its very nature, addresses itself to the popular apprehension rather than the analytic and discriminating reason; it deals in what may be called the broader aspects of things; and while admirably adapted to express the more fundamental articles of belief, and impress them vividly on the mind, yet, when the question comes to be respecting the minuter shades of belief, or the preference due to one as compared with another mode of explicating the same radical idea, religious symbols are not the proper means for determining the dispute; and the probability is, that if they are turned to such an account, they will serve the purpose of a perverted ingenuity as well as of a scriptural faith. It had been well if some of the distinguished men above referred to had refused to be led upon such uncertain ground. With this general remark, for the application of which some occasion will presently be found, we proceed to notice certain of the disputed points on the subject of sacrifice by blood.

1. What may fitly be taken first, is *the sacrificial import of the blood.* Was this in the room of the offerer's blood or life? and if so, did it convey the idea of a penal *quid pro quo?* On this point, it is scarcely necessary to refer to the differences which still exist on the proper translation of Lev. xvii. 11. Instead of, 'for the blood makes atonement through or by means

of the soul,' which, after Bähr, Delitzsch, Keil, Kurtz, etc., we conceive to be the correct rendering, Hofmann would take the preposition (ב) as indicative of the essence, 'the blood atones *as* the soul,' or in that character; Ebrard adheres to the old meaning of *for*, with reference to the idea of barter or exchange, the soul of the one for the soul of the other,—an idea altogether out of place in connection with the word *atone;* and Hengstenberg makes the preposition refer to the object, 'blood expiates the soul;' —all strained and untenable interpretations, as Kurtz has conclusively shown (*Sac. Worship*, B. ii. Pt. 1), also Delitzsch (*Psychologie*, p. 197). Keil (*Archäol.* i. 23) has raised the question—a very needless one, we think—whether the passage ascribes atoning value to the blood simply as God's appointment for the purpose, or as this along with its being the seat of animal life. He decides in favour of the former; but without any solid ground in the reason of things (see Kurtz as above, B. i. c. 1), and certainly against the plain and natural import of the words, which distinctly mention, first, the fact that the soul of the flesh is in the blood, then that God has given it upon the altar to make atonement for men's souls; whence comes the conclusion, 'for the blood maketh atonement by means of the soul.' But, practically, it is of no moment whether we hold the atoning property of the blood to consist in a twofold ground, or simply in God's appointing it to such a purpose, and this *because* the life of the animal is in the soul; for either way we have the natural fitness exhibited, as well as the explicit appointment. The question is one that should never have been raised.

Another and more important question has respect to this atoning power in the blood, whether it was simply as blood, or as blood that had been shed in death,—in other words, whether we are to emphasize the blood alone, or the blood in connection with the death which preceded, and in which it flowed out. Bähr had sought to separate the blood, as containing the *nephesh* or life, from the death going before, and to make account only of the former: he would have the blood, and not the death, to be regarded as the core of the sacrifice; although on his system, which makes all to stand in the giving away of the natural life in death, as being all one with giving it away or surrendering it to God, he found it impossible to properly dissociate the two. But Hofmann goes straight to the point; with him it is the blood, and nothing else. 'The nephesh of the offering is not that which comes upon the altar, but the blood which streamed forth in the slaying, and which had been the animal's life or soul while it was in the creature; therefore, also, not a life that had been killed, but that wherein the beast had had its life.'—(*Schriftbeweis*, p. 240.) And again, on Lev. xvii. 11: 'In this passage we neither find the blood and the soul treated as one; nor are we told how far the blood, when it was applied to the altar, had an expiatory effect,' etc. His object is to destroy as much as possible the peculiar significance of sacrifice by blood, to identify the bloody and unbloody offerings, and make sacrifice generally the payment of a sort of redemption-fee, or compensation, with faith on God's pardoning mercy. There was in it merely the parting with one's own property, which had

been acquired with labour, and which, in the case of an animal, was besides related, as a living creature, to the offerer, and dear to him. But as the radical idea of atoning in Scripture is that of *covering*, it can never be identified with a compensatory payment, which, as Delitzsch justly remarks (*Hebr.* p. 740), is a metaphor entirely foreign to the Hebrew language. According to its mode of representation, it is not the thing exigible which was covered by the ransom, but the person in whose behalf the ransom was paid. It is also a vain attempt at hair-splitting to distinguish, as Hofmann seeks to do, between the blood and the nephesh of the animal as devoted to death for the offerer. It was plainly the soul contained in and represented by the blood, which gave its value and significance to the blood; and in the common apprehension the two could not fail to be regarded, in a sacrificial respect, as one. Manifestly, to use the words of Delitzsch, 'the soul of the beast, when given to make atonement for the soul of the offerer, entered into the place of the soul of the man; since, being poured out in the blood, it covered the death-deserving soul of the man before an angry God.'

So much for the general idea; but if we ask, How or in what sense covered? the answers given take different shades in the hands of different interpreters, as we have no doubt the matter itself did in the experience of different worshippers; for they are but various phases of the same idea, in respect to which the symbol could not sharply distinguish. Thus Delitzsch: 'The blood in the sacrifice atones, *i.e.* covers for sinful man, as a third thing entering between him and God, and brought upon the place of God. It enters there for the man; and as it enters for the man, whose sin, though in respect to God's dispensation of grace a *peccatum veniale*, yet *as* sin has worked death, so there is no getting rid of this, that it enters as a substitution for the man.' Œhler (in Herzog, *Opfercultus*): 'The guilt is covered, and hence no longer exists for the divine observation, is wiped away; as also the forgiveness of sin is expressed by a covering of iniquity, and a casting of it away into the depths of the sea.—(Ps. xxxii. 1; Mic. vii. 19.) The immediate consequence is, that by means of such covering the sinful man is protected before the punishing Judge, and without danger can draw nigh to the holy God.' Kurtz is not quite satisfied with these explanations, and thinks they scarcely come up to the definiteness which is attainable by a careful consideration of the language of Scripture. According to him, 'the covering of sin in the sacrificial worship is a covering by which the accusing or condemnatory power of sin—its power to excite the anger and wrath of God—is broken; by which, in fact, it is rendered both harmless and impotent. And, understood in this sense, the sacrificial covering was not merely an apparent conventional expiation of sin (which would have been the case if it had been merely removed from the sight of Jehovah), but a process by which it was actually rendered harmless, which is equivalent to cancelling and utterly annihilating.' In reality, there is no proper difference between the several explanations, except that some particular aspect or bearing of the truth gets greater prominence in one than another. The basis of the whole plainly

lay in the life-blood of the victim taking the place and bearing the doom (symbolically, of course) of the offerer; for this alone, in the presence of a righteous God, could warrant the covering of the guilt, or the person who had committed it, so that it ceased in a manner to exist as an object of wrath before the Holy One.

2. *The laying on of hands*, which stood in a very close relation to the blood in its sacrificial import, is another point about which there has been much recent discussion. In the course of it, Kurtz has been led to modify the view he formerly entertained and set forth in his treatise on the Mosaic offerings, though we think his difficulties and change of view are the result chiefly of that over-refinement in discussion, to which this series of topics has given rise. Formerly, indeed, he carried the idea understood to be expressed by the action of a transference of guilt to an extreme; for in all the offerings, peace and burnt-offerings, as well as those for sins and trespasses, he connected it with that idea alone. This was certainly too exclusive; and, by the greater part of orthodox writers, the transference of guilt is supposed to have been exclusively indicated only in the case of the sin and trespass-offering, while in the others this would to a certain extent fall into the background, that expression might also be given to the other feelings proper to the particular offering; though latterly the tendency has been to give too little prominence to the sense and imputation of guilt. So, for example, Delitzsch: 'By the imposition of hands, the persons presenting the sacrifice dedicated the victim to that particular object which he hoped to attain by its means. He transferred directly to it the substance of his own inner nature. Was it an expiatory sacrifice? he laid his sins upon it that it might bear them, and so relieve him of them.' So also Hengstenberg, who takes it to indicate 'the *rapport* between the person sacrificing and the sacrifice itself. Anything more precise must necessarily be learned from the nature of the particular sacrifice.' Hofmann, however, sought to explode this view of the imposition of hands, with all its subordinate shades of meaning; and to show that it meant simply 'the appointing of the animal to be slain, for the double aim of obtaining its blood for the altar, and its flesh for food of fire to Jehovah,—and this equally whether it was destined for supplicating God's favour toward the sinner, or presenting thanks and prayers in respect to the goods of life.' He asks, in regard to the laying on of hands, when the person doing so was going to impart a blessing or accomplish a cure, whether he exchanged places with the individual benefited, or conveyed over to him what he himself had? And if, in such cases, he did not give his own peace, or his own soundness, why should it be thought that in animal sacrifices the offerer transferred his own, either guilt or thanksgiving, to the victim? So also, in appointing to an office, those who laid their hands on the person designated did not make over to him their own official standing, but simply destined him to some specific undertaking.

Kurtz has yielded to these considerations so far. He thinks it improbable that the imposition of hands in the different kinds of sacrifice could have been intended to effect the transfer of different objects, unless some

indication had been given of the difference. He thinks, and justly thinks, that there could not be a total difference between the meaning of the action in sin-offerings and burnt-offerings, or even peace-offerings, because what followed in respect to the life-blood was so nearly akin in all, viz. the slaughtering and sprinkling with blood. 'Take (he says) the burnt-offering, in connection with which, in the very front of the sacrificial law, in Lev. i. 4, expiation is so evidently, expressly, and emphatically mentioned as one point, if not as the main point, and placed in the closest relation to the laying on of hands ("He shall put his hand upon the head of the burnt-offering, and it shall be accepted for him, to make atonement for him"). Is it really the fact, that even here the imposition of hands stood in no relation whatever to the expiation? Certainly, if there were nothing else to overthrow such a view, the passage just quoted would suffice, and before this alone it would be compelled inevitably to yield' (ch. iii.) But the same passage also proves the inadequacy of Hofmann's view, that the laying on of hands was only a matter-of-fact declaration that the animal brought to the altar was destined to the purpose of sacrifice: for the very bringing of it there declared that; and to connect the further act of laying on of hands in so peculiar a manner with the acceptance of the offering and the forgiveness of the offerer, would have been unaccountable. In all the other acts, too, of imposition of hands, such as ordination to a particular office, there is always implied something more than a mere declaration of the end in view; there is a formal destination to the purpose, and solemn devolving on the party concerned all that is necessary to its accomplishment.

Now it is this more general sense which Kurtz is disposed to attribute to the action of laying on of hands, which Œhler also, and others, have come to adopt. Œhler's definition is, 'that the offerer, when through the presentation of his victim he had declared his readiness to present it as a gift to God, now through the laying on of his hands made to pass over upon the animal the intention with which he brought the gift, and so dedicated it to the sacrifice, which represented his person in the specific direction intended.'—(Herzog, x. p. 627.) Kurtz, also, is disposed to rest in the general sense of dedication, as what the act involves in all cases, but with a specific aim according to the nature of the particular service or occasion. In some cases there was indicated by the dedication the substitution of one person for another, as when the Levites were put in the place of the first-born, and Joshua in the place of Moses (Num. viii. 10; Deut. xxxiv. 9); but in others there was no room for this. In sacrificial offerings, however, there *was* room, and the special object of the service was to set apart the victim as the offerer's representative and substitute to the ends for which it was presented. Thus, in the burnt-offering (Lev. i. 4), it denoted 'the dedication of the sacrificial animal as the medium of atonement for the sins of the person whose hands were laid on its head.' Or, as he otherwise puts it, there was in the act 'the transference of an obligation by the person sacrificing to the animal to be sacrificed, that it might render or suffer all that was due from him to God, or *vice versa*, on account of his sin; and

through this, the blood of the animal, in which is its soul, became the medium of expiation for the soul of the person sacrificing' (ch. iii. § 43). It is only, therefore, as to the *form* of the representation that Kurtz has changed his opinion: instead of a transference of sin, he would make it a transference of obligation to take the offerer's room, and do or suffer all that he owned himself bound to; but as the shedding of blood always had respect to sin and its atonement, the obligation in question necessarily carried with it a prominent reference to the bearing of death as the wages of sin. Yet the learned author thinks he has greatly improved his view by this change, and has got rid of an otherwise insuperable difficulty; since, if the sins adhering to the soul of the person sacrificing were to be atoned or covered by the blood of the sacrifice, as is affirmed in Lev. xvii. 11, then these sins could not have been communicated to the blood itself, or the soul that was in the blood: they must have adhered to the soul of the sacrificer after the imposition of hands as well as before, viz. to render it possible for them to be covered.

I confess I cannot see the force of this argument, although Kurtz seems to think it almost self-evident; and it appears to me that the difficulties which have been thrown around the subject are but another exemplification of the effort so apt to be made by learned men, studying and writing in their closets, to distinguish where common minds could see no essential difference, and to make the symbolical action in question speak with more precision and definiteness than it was properly designed or fitted to do. First of all, the view has against it the explanation given of the action on the one occasion, where an explanation *was* given; namely, on the great day of atonement, when the high priest was instructed 'to lay his hands on the head of the goat, and confess over him all the iniquities of the children of Israel, *putting them on the head of the goat.*' This, Kurtz is obliged, without any reason in the nature of things, to regard as an exceptional case. One would rather imagine that, being by way of eminence the atonement-day for Israel, it was that which might be expected, in some degree, to throw light on atonements generally. Then, if the personation of the offerer, as a sinner, with the destination to bear the penalty due to his sin, was the more immediate and prominent aim of sacrifice by blood, what could it signify for the great mass of worshippers, whether one should say his obligation to suffer was transferred to it, or his sins as to their guilt were so transferred? To them it would make no appreciable difference which form were adopted. And the argument derived with such apparent satisfaction from the circumstance of the offerer's sins being covered by the blood of the offering, consequently still regarded as adhering to him, is precisely such an argument as might occur to a scholar, criticising and scanning the exact meaning of the words, but would scarcely be dreamt of by a worshipping people, who had to do with the complex transaction. Nay, how does it square with Kurtz's own explanation already given, about the covering of the offerer's sin? This was covered, he says, by being rendered harmless, cancelled, extinguished, so that it had ceased to exist anyhow; and how, then, could it still be viewed as adhering to the offerer? Or how could

the obligation to suffer for it be transferred without the guilt, which involved the obligation, being transferred along with it? Apart from the guilt, the obligation could have had no meaning—wanted, indeed, the very ground on which it was based. In short, the matter is to be viewed in its complexity, perfectly intelligible and impressive if so viewed—adapted, one might say, even to the capacity of a child; but if curiously analysed and split into parts, instead of becoming more transparent and satisfactory under our hands, it will inevitably become involved in disorder and confusion. Let it be enough for us, as it doubtless was for the pious worshipper of old, that the victim brought to the altar was, by the imposition of hands, solemnly set apart to take his place, to bear his burden of guilt, and along with that, by the action taken with particular parts of the sacrifice, to express any other subordinate desires and feelings which may have exercised his soul. These were the grand features that appeared on the very face of the transaction: no criticism will ever be able to explain them away; and any criticism that would avail itself of minute observations and subtle distinctions, can do little to make them appear more consistent or reasonable.

3. *The Slaughtering and the Sprinkling of the Blood.*—These two actions, which immediately followed the imposition of hands, go in a manner together, for they are properly but different parts of the same transaction; but a great deal depends upon the light in which they are contemplated, and the relation which they are conceived to hold one to another. It was one of Bähr's great efforts to get rid of the slaying of the victim as a thing of any moment: he would have it regarded as simply the medium whereby the blood was obtained; and in the blood as symbolizing the giving away of the sinner's soul, or selfish life, through repentance to God, the sacrifice really stood. The penal character of the transaction, or the juridical view, as it is called, of the atonement, was thus sought to be exploded; the slaying merely completed the exhibition of the sinner's self-surrender. Hofmann of course follows in the same line, though on other grounds; for with him the compensatory value of the offering was the grand thing, and the killing of the animal could certainly no way enhance its value, and so far hangs as an embarrassment around the theory. But others, of much sounder views on the general subject, have recently joined hands with these writers in disparaging the slaughter of the animal, and making account only of the sprinkling of its blood. Delitzsch holds 'the *schehitah*, or killing, to have served only as the means of obtaining the blood of atonement, and of making the beast an altar gift; and the giving up of the gift in fire is only the means of the giving away to God, and being taken away by Him.'—(On *Hebr.* p. 742.) He finds a proof of this in the circumstance that the killing is never called a *putting to death* (המית), but always a *slaughtering* (שחט). In this, however, there is nothing; for the latter verb is frequently used for killing, when the idea of punishment was involved (Num. xiv. 16; Judg. xii. 6; 1 Kings xviii. 40, etc.), which is quite in point here, and is indeed the appropriate word for any sudden or violent infliction of death. In the general view, however, and even in this argument for it, Œhler

concurs with Delitzsch: 'In the Mosaic ritual the slaying of the victim has evidently no other significance than a transition-process; it merely serves as the means for obtaining the blood.' And in support of the view he urges the consideration, which was much pressed by Bähr, that the slaying was no priestly act, but usually done by the offerer himself. Keil slightly differs, yet substantially concurs; for while he admits that the slaying of the animal was 'a symbol of the surrender of life to death,' he at the same time maintains that the death was not to be viewed as the punishment of sin. And his special reason is, that 'although the death (symbolizing the death of the sacrificer) was a fruit and effect of sin, yet it did not come under the aspect of punishment; because sacrifice was an institution of divine grace, intended to secure to the sinner not the merited punishment, but, on the contrary, the forgiveness of sins; whereas the death which follows sin is, and remains, as a rule, a punishment *only* for that sinner for whom there is no redemption.' The death therefore, he thinks, should be regarded as 'the medium of transition from a state of separation from God into one of grace and living fellowship with Him, or as the only way into the divine life out of the ungodly life of this world.'—(*Archæol.* i. p. 206.)

Now, in all this attempt to shade nicely off and distinguish between something which the slaughtering might very readily be taken to be, and some other thing which it is held to have actually been, we have but a fresh exhibition of the tendency to give way to learned and unimportant minutiæ, which is out of place for the occasion, and which, for the sake of a small distinction, is apt to imperil great principles. Appealing as the rite did to popular sense and apprehension, the slaying of the sinner's offering, solemnly destined to death, that its soul might be accepted in lieu of the sinner's, could not but wear the aspect of a doom or judgment: it was a death not incidentally alone, but formally associated with sin as its immediate cause; and whatever grace it might instrumentally be the channel of conveying to the offerer, it manifestly fell with all the severity of a curse on the victim. People were not in a condition, at the sight of such a spectacle, to make nice discriminations: here, on the one hand, was the sin crying for condemnation, and there, on the other, was the slain victim that the cry might be silenced. Could people look at this, or take part in it, and feel that there was nothing of punishment? We may judge of the unlikelihood, when we find authors with fine-spun theories to support, which would lead them to exclude the idea of punishment, insensibly gliding into a mode of speech regarding it which ill accords with the demands of their system. Thus Keil, when he comes to speak of the sin-offering, says, that 'by being slain the animal is given to death, and suffers for the sinner—*i.e.* as a substitute for the offerer—the death which is the wages of sin.' And on the trespass-offering, 'The ram,' says he, 'stood for the person of the guilty man, and by being slain, suffered death in his stead as the punishment for his guilt.' Such language stands in irreconcilable opposition to the author's theory. And the theory itself, as Kurtz has justly remarked (ch. iv. § 53), is at variance with the relative position of things in the ordinance: if the expiation was simply in the sprinkling of the blood, while

the death of the victim imaged the transition of the offerer, as a redeemed person, into the eternal and blessed life of God, the expiation should obviously have gone first, for then only was the offerer redeemed. Death before that would rather be the image of life expiring under a load of unpardoned guilt. And if the idea is admitted, as it is by Keil and the others who here go along with him, that the animal was the offerer's substitute and representative, and as such had to make expiation for him, it must have been practically impossible to dissociate the thought of a penal suffering from the infliction of death.

Many of the individual objections pressed on the subject are of so weak and frivolous a nature, that it is needless to refer to them particularly.[1] One of the most plausible—that raised on the ground of the slaying being effected by the offerer himself, and not by the priest—was long ago satisfactorily met by Kurtz in reply to Bähr (*Mosaische Opfer*, p. 65): 'The relation of punishment to sin is a necessary one; the punishment is the continuation—no longer depending on the sinner's choice—of the sin, its filling up or complement. Sin is a violation of the righteous government of the world, an impression against the law; the punishment is the law's counter impression, striking the sinner and paralyzing his sin. But all punishment runs out into death, which is the wages of sin. "Sin, when it is finished, bringeth forth death." Sin, therefore, is a half, incomplete thing, calling for its proper completion in death, which again is not something foreign and arbitrary, but essentially belonging to sin; so that the sinner himself may justly be regarded as self-punished. No doubt the execution of the punishment might also be properly ascribed to God as the righteous Governor of the world; but there is a special propriety in allowing the sinner himself, in the rite of sacrifice, to perform the symbolical act of punishment: for there God appears as the merciful Being, who wills not the death of the sinner, but his atonement, his deliverance and salvation—of course in the way of righteousness; the sinner, again, as one who has drawn upon himself, through his sin, condemnation and death, and conscious of this being the case. Here, then, especially was it peculiarly proper and significant that he should accuse himself, should pronounce his own judgment, should bring it down symbolically upon himself. Whoever can explain how the criminal who has deserved death should ever desire this, and so put himself out of the reach of the grace of his monarch, can find no difficulty in explaining how the symbolical act of punishment in sacrifice should have been le't to the execution of the sinner himself.'

It was otherwise, however, with the sprinkling of the blood, which completed the work of atonement; for this respected the acceptance of the substituted life for that of the offerer, and could only be done by God's accredited representatives—the consecrated priesthood. The mere bringing of the victim to the altar, laying on it the guilt which burdened the sinner's conscience, with other collateral acknowledgments, and taking from it its life-blood in token of what the offerer felt himself bound to render, how-

[1] They may be seen fully discussed in Kurtz's work on the *Sacred Offerings* already referred to, now made accessible to the English reader.

ever necessary and important, were still not sufficient to restore peace to his conscience. There must be the formal approval of Heaven, or the palpable acceptance of the one soul as a covering for the guilt of the other. And this was done by the pouring out or sprinkling of the sacrificial blood on the altar—not as that which, according to Hofmann, had *once* had the life of the animal (for apart from this it was only so many particles of blood, meaningless and worthless), but which, as flowing fresh and warm, still in a sense had it—the very life of the animal in its immediate seat and proper representation. This blood, so presented, gave assurance to the offerer both of a satisfaction rendered for him by death, and of a pure life granted to him in the presence of God.

It is proper to add, in regard to some of those whose views on particular points have in the preceding pages been controverted—especially Delitzsch, Œhler, Keil—that they, not less than Kurtz, hold the strictly vicarious character of Old Testament sacrifice, and also the orthodox doctrine of atonement in relation to Christ's work on the cross, in which the other rose to its proper consummation. It is only on certain parts of the symbolic ritual that they have adopted what we conceive to be mistaken and untenable views. Delitzsch, in particular, has done good service by maintaining, in his work on the Epistle to the Hebrews, the more essential features of the Church doctrine. Even comparatively slight departures, however, from the simplicity of scriptural statement on such a matter, are fraught with danger, and call for earnest resistance. And it seems somewhat strange and illogical, that he and the others just mentioned, who concur in holding the strictly vicarious and penal character of Christ's death, should yet appear so anxious to eliminate the idea of punishment from the sacrificial institution of the law—as if (and so they often put it) because, being an institution of grace, it were incongruous to represent justice punishing where grace was forgiving. For, with Kurtz, we naturally reply, Could grace do under the Old Testament what it cannot do under the New—forgive without the satisfaction of justice? If on Calvary there was a *real* demonstration of divine justice against sin, why should there not have been a *symbolical* one at the altar of burnt-offering? In both cases alike there was grace exhibited as reigning, but reigning, as the apostle says, through righteousness,—pardon, indeed, freely extended to the guilty, but simply on the ground—indispensably demanded by divine righteousness—of a vicarious or penal death having been borne by the sacrifice. Leave out this, and no satisfactory explanation can be given why the soul of the sacrifice, in itself guiltless, should cover or wipe out the guilt of the sinner.

APPENDIX D.

ON THE TERM AZAZEL.—P. 392.

THE term Azazel, which is four times used in connection with the ceremony of the day of atonement, and nowhere else, is still a matter of controversy, and its exact and determinate import is not be pronounced on with certainty. It is not precisely applied to the live-goat as a designation; but this goat is said to be 'for Azazel' (לעזאזל).

1. Yet one of the earliest opinions prevalent upon the subject regards it as the name of the goat himself: Symmachus τράγος ἀπερχόμενος, Aquila τρ. ἀπολελυμμένος, Vulg. hircus emissarius; so also Theodoret, Cyrill, Luther, Heine, Vater, and the English translators, *scape-goat*. When taken in this sense, it is understood to be compounded of *az* (עז), a goat, and *azal* (אזל), to send away. The chief objections to it are, that *az* never occurs as a name for a buck or he-goat (in the plural it is used as a general designation for *goats*, but in the singular occurs elsewhere only as the name for a she-goat), and that in Lev. xvi. 10 and 26 Azazel is expressly distinguished from the goat, the one being said to be *for* the other. For these reasons, this view is now almost entirely abandoned. 2. It is the name of a place, either a precipitous mountain, in the wilderness to which the goat was led, and from which he was thrown headlong, or a lonely region where he was left; so Pseudo-Jonathan, Abenezra, Jarchi, Bochart, Deyling, Reland, Carpzov, etc. The chief objection to this view is, that it does not seem to accord with what is said in ver. 10: 'to let him go for Azazel into the wilderness,' which would then mean, for a desert place into a desert place. 3. It is the name of Satan, or an evil spirit: So the LXX. ἀποπομπαῖος (which does not mean 'the sent away,' the scape-goat, as most of the older interpreters took it, and as we are still rather surprised to see it rendered by Sir J. Brenton in his recent translation of the LXX., but 'the turner away,' 'the averter.' See Gesen. *Thes.*, Kurtz, *Mos. Opfer*, p. 270.) So probably Josephus, *Antiq.* iii. 10, 3, and many of the Rabbins. In the strongest and most offensive sense this opinion was espoused by Spencer, Ammon, Rosenmüller, Gesenius, who all concur in holding, that by Azazel is to be understood what was called by the Romans averruncus, a sort of cacodæmon, inhabiting the desert, and to be propitiated by sacrifice, so that the evils he had power to inflict might be averted. The opinion was first modified by Witsius (who is also substantially followed by Meyer, Turretin, Alting, etc.) to indicate Christ's relation to the devil, to whom He was given up to be tried and vexed, but whom He overcame. And in recent times it has been still further modified by Hengstenberg, who says in his *Christology*, on Gen. iii., 'The sending forth of the goat was only a symbolical transaction. By this act the kingdom of darkness and its prince were renounced, and the sins to which he had tempted, and through which he had sought to make the people at large or individuals among them his

own, were in a manner sent back to him; and the truth was expressed in symbol, that he to whom God grants forgiveness, is freed from the power of evil.' The opinion has been still further explained and vindicated by the learned author in his *Eg. and Books of Moses*, where he supposes the action to carry a reference to the practice so prevalent in Egypt, of propitiating, in times especially of famine or trouble, the evil god Typhon, who was regarded as peculiarly delighting in the desert. This reference he holds, however, not in the gross sense of the goat being a sacrifice to the evil spirit; for both goats he considers to have been the Lord's, and this latter only to have been given up by the Lord to the evil spirit, after the forgiven sins were laid on it, as indicating that that spirit had in such a case no power to injure or destroy. Comp. Zech. iii. 1–5. Ewald, Keil, Vaihinger (in Herzog's *Encycl.*), concur substantially in the same view. 4. Many of the greatest scholars on the Continent—Tholuck first, then Steudel, Winer, Bähr—take the word as the Pealpal-form of *azal* (עזל), to remove, with the omission of the last letter, and the putting in its place of an unchangeable vowel; so that the meaning comes to be, for a complete removing or dismissal. Kurtz hesitates between this view and that of Hengstenberg, but in the result rather inclines to the latter. Certainly the contrast presented respecting the destinations of the two goats is best preserved by Hengstenberg's. But still, to bring Satan into such prominence in a religious rite—to place him in a sort of juxtaposition with Jehovah, in any form—has an offensive appearance, and derives no countenance from any other part of the Mosaic religion. And however, on a thoughtful consideration, it might have been found to oppose a tendency to demon-worship, with the less thinking multitude, we suspect it would be found to operate in a contrary direction. Besides, if it may be objected, as it has been, to Tholuck's view, that it takes a very rare and peculiar way of expressing a quite common idea, so unquestionably to designate, according to the other view, the evil spirit, about whom, if really intended, there should have been no room for mistake, by a name never again occurring, appropriated solely for this occasion, is yet more strange and unaccountable.

This very circumstance of a word having been coined for the occasion, and entirely appropriated to it, suggests what seems to me the right view. That appears to have been done on two accounts,—partly, that no one might suppose a known and real personage to be meant; and partly, that the idea, which the occasion was intended to render peculiarly prominent, might thus be presented in the most palpable form—might become for the time a sort of personified existence. The idea of utter separation or removal is what Hengstenberg, as well as the other eminent scholars who hold the last opinion specified, regard as the radical meaning of the term; and by its form being properly a substantive, he conceives that it denotes Satan as the apostate, or separate one. But there is nothing in the whole transaction to lead us to suppose that such an adversary is brought forward; and when the goat is sent away, it is simply said to be 'that he might bear the iniquities of Israel into a land of separation:' the conductor of the goat has fulfilled his commission when he has 'let go the goat into the

wilderness,' ver. 22. To have the iniquities conveyed by a symbolical action into that desert and separate region, into a state of oblivion, was manifestly the whole intention and design of the rite. And why might not this condition of utter separateness or oblivion, to render the truth symbolized more distinct and tangible, be represented as a kind of existence, to whom God sent and consigned over the forgiven iniquities of His people? Till these iniquities were atoned for, they were in God's presence, seen and manifest before Him; but now, having been atoned, He dismisses them by a symbolical bearer to the realms of the ideal prince of separation and oblivion, that they may never more appear among the living.—(Micah vii. 19.) From the great peculiarity of the service, it is impossible to support this view by anything exactly parallel; but there is certainly something not very unlike, in the personification which so often meets us of Sheol or Hades, as the great devourer and concealer of men.—Comp. especially Ps. xvi. 10, xlix. 14; Isa. xiv., xxv. 8, etc. Still, the difference is only in the mode of explanation, the results arrived at are substantially the same; and it may be well to add that the following are the ideas which Vaihinger (in Herzog) finds in the transaction:—'(1) That the sins must not belong to the congregation of the Lord, which is appointed to holiness, nor be suffered to abide with it; (2) that the horrible wilderness, the abode of impure spirits, is alone the place to which they, as originally foreign to human nature and society, properly belong; (3) that Azazel, the abominable, the sinner from the beginning (John viii. 44), is the one from whom they have proceeded, to whom they must again with abhorrence be sent back, after the solemn atonement and absolution of the congregation had been accomplished; (4) that the person who would not accept of the atonement effected, was not set free from them, consequently could be no true member of the congregation, but belonged with his sins to Azazel, and should be cut off from the congregation of the Lord.' Hence, as the author concludes, there is nothing also, on this view, of a sacrifice to the wicked one supposed to be designated by Azazel.

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